

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3723.
NEW SERIES, No. 827.]

LONDON, SATURDAY, NOVEMBER 1, 1913.

[ONE PENNY.

BOOKS TO BUY.

The Evidence for Communication with the Dead. By ANNA HUDE, Ph.D. Cloth, 10s. 6d. net.

This work is an elaborate study of the evidence for and against various spiritist phenomena, principally the automatic writing of Mrs. Verrall and Mrs. Holland, and the mediumism of Mrs. Potter. After prolonged and minute research, Mrs. Hude has come to the conclusion that the evidence is in favour of communication with the dead. Mrs. Hude approaches her subject, not as a dogmatist, but in an impartial and scientific spirit, and her work constitutes one of the most important contributions to the subject that has been made of recent years.

Life, Emotion and Intellect. By CYRIL BRUYN ANDREWS. Cloth, 5s. net.

This book contrasts the various forms of emotional expression with the purely intellectual attempts at perfect order. The author is of opinion that emotional conflict lies at the root of human progress and development, and the various forms of emotional outlet—such as Love, Religion, the Stage and Crime—are severally dealt with.

Notes on the Intellectual Condition of the Church of England. A Rejoinder by a Sexagenarian Layman. Boards, 1s. net.

This is an effort to bring home in concrete form, not merely to members of the Church of England, but to all who take an interest in national religion and integrity, the danger to Church and nation in the Church's adhering to doctrines and formulas which are admitted by those best qualified to pronounce an opinion to be hopelessly discredited. It is contended that by the Church's unexplained inaction in the matter of dogmatic revision she is sacrificing truthfulness and sincerity, alienating and outraging educated opinion, and dissipating her influence.

T. FISHER UNWIN, 1, Adelphi Terrace, LONDON.

NEW VOLUME by the Editor of the "HIBBERT JOURNAL."

ALL MEN ARE GHOSTS

By L. P. JACKS, M.A., LL.D.

Crown 8vo, Cloth, 5s. net.

Just Ready.

HOME UNIVERSITY LIBRARY OF MODERN KNOWLEDGE.

1/- Net
Cloth.

Editors—HERBERT FISHER, M.A., LL.D., F.B.A.;
PROF. GILBERT MURRAY, D.Litt., LL.D.;
PROF. J. ARTHUR THOMSON, M.A., LL.D.;
PROF. W. T. BREWSTER, A.M.

1/- Net
Cloth.

- NINTH ISSUE. READY NOW.
76. **EURIPIDES AND HIS AGE.** By GILBERT MURRAY, D.Litt., LL.D., F.B.A., Regius Professor of Greek at Oxford.
77. **SHELLEY, GODWIN, AND THEIR CIRCLE.** By H. N. BRAILSFORD, M.A.
78. **THE OCEAN.** A General Account of the Science of the Sea. By Sir JOHN MURRAY, K.C.B., F.R.S., LL.D. With colour plates and other illustrations.
79. **NERVES.** By Prof. D. FRASER HARRIS, M.D., D.Sc.
80. **CO-PARTNERSHIP AND PROFIT-SHARING.** By ANEURIN WILLIAMS, M.A., Chairman of Executive of the International Co-operative Alliance.

- EIGHTH ISSUE ALREADY PUBLISHED.
71. **GERMANY OF TO-DAY.** By CHARLES TOWER. "It would be difficult to name a better summary."—*Daily News*.
72. **PLANT LIFE.** By Prof. J. B. FARMER, D.Sc., F.R.S. (Fully Illustrated.) "Valuable and authoritative."—*Glasgow Herald*.
73. **THE WRITING OF ENGLISH.** By Prof. W. T. BREWSTER. "Truth is told with forcefulness and humour."—*Athenæum*.
74. **A HISTORY OF FREEDOM OF THOUGHT.** By Prof. J. B. BURY, LL.D., D.Litt. "Wonderfully clear and readable."—*Nation*.
75. **ANCIENT ART & RITUAL.** By JANE HARRISON, LL.D., D.Litt. (Illustrated.) "Brilliant and suggestive."—*Irish Times*.

Detailed List of Volumes Post Free upon Application.

WILLIAMS AND NORGATE, 14, Henrietta Street, LONDON, W.C.

THE SUNDAY SCHOOL ASSOCIATION.

Now Ready.

HEROES OF FAITH

From Wiclif to Priestley.

By ALBERT THORNHILL, M.A.

With 14 Illustrations.

Crown 8vo.

Cloth 1s. 6d. net.

Postage 3d.

In writing this little book the author has been impelled by the conviction that our young people have only to learn the story of the lives of the great Heroes of Faith to be moved with the desire to emulate their noble examples in the field of daily duty.

In dealing with twenty separate biographies of men of different lands whose lives cover a period of nearly five centuries, some inaccuracies may inadvertently have passed unnoticed. For these, if such there be, the author hopes to be forgiven. His purpose has not been to write history, but to portray character, and to confirm faith.—*From Author's Preface.*

CHAPTER TITLES.

John Wiclif.
John Colet.
Erasmus.
Martin Luther.
William Tyndale.
Hugh Latimer.

Thomas Bilney.
Thomas Cranmer.
John Knox. [Martyr.
Joan Waste, The Derby
The Pilgrim Fathers.
George Fox.

The Men of 1662.
Richard Baxter.
John Wesley.
Theophilus Lindsey.
William Ellery Channing.
Joseph Priestley.

London: THE SUNDAY SCHOOL ASSOCIATION, 3, Essex Hall, Essex-street, Strand, W.C.

THEOSOPHICAL SOCIETY.

Temporary Hall adjoining 19, Tavistock Square, W.
Sunday Evening Lectures at 7 p.m.

COURSE OF LECTURES ON

MAN'S LIFE in the LIGHT OF THEOSOPHY.

Nov. 2. Man and Karma. Cause and Effect in all Worlds. E. GARDNER.
Nov. 9. Our Spiritual Future. A. P. SINNETT.

THE THEISTIC CHURCH,

For the Worship of the One God only.

SWALLOW ST. (opposite St. James's Church),
PICCADILLY, W.

REV. WALTER WALSH, D.D.

Sundays at 11 and 7.

SUBJECTS for November 2:

Morning: *Ego contra Mundum.*

Evening: The Evangelization of Hades.

Miss MAUD STREET, L.R.A.M.

Contralto.

(Daughter of the late Rev. Jas. C. Street.)

Teacher of Piano, Singing, Harmony, &c.—
Apply for terms to 11A, Portsdown-road
Maida-vale, W

WEST CENTRAL HOTEL

A First-Class Hotel for Ladies and Gentlemen.

Pronounced by the Press to be the Best Temperance Hotel in United Kingdom. Highly commended by thousands of Guests from all parts of the World. Passenger Lifts.

Apartments, Service, and Table d'Hôte Breakfast from 5/-

SOUTHAMPTON ROW, LONDON

Tariff and Guide on application to Frederic Smith & Sons.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 2.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. ARTHUR HURN.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. E. B. SPEIGHT, M.A.; 7, Rev. FRANK K. FREESTON.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A. Evening discourses during November—"Religious Movements of Modern Times." November 2, "George Fox and the Quakers."
 Forest Gate, Upton-lane, 11, Mr. F. COTTIER; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11, Mr. PERCIVAL CHALK; 7, Mr. R. W. SORESENSEN.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, S. MOSSOP (Pioneer Preacher); 7, Mr. A. J. THEALE (Pioneer Preacher).
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Miss AMY WITTHALL.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. W. T. COLYER.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. FRED COTTIER.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15, and 7, Rev. CHARLES ROPER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. RUDDLE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, November 4, 1.15 to 1.45, Rev. Dr. MELLONE, D.Sc., M.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. E. JENKINS, of Birkenhead.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATHS.

GASKELL.—On October 26, at 84, Plymouth Grove, Manchester, Margaret Emily (Meta), second daughter of the late Rev. William and Mrs. Gaskell, aged 76.

HOPKINS.—On October 26, at 28, Church-street, Kidderminster, Jane, widow of the late George Hopkins, aged 85.

LONDON DISTRICT UNITARIAN SOCIETY.

THE AUTUMN MEETING will be held at Rosslyn Hill Chapel, Hampstead, on Friday, November 14, 1913, the President, A. SAVAGE COOPER, Esq., presiding. Tea and Coffee, 7 p.m. Chair to be taken at 7.30.

RONALD BARTRAM, *Secretary*.

Situations

VACANT AND WANTED.

YOUNG LADY (Higher Local Honours) wants situation. French (acquired abroad, excellent German, Botany Music.—Address, H., INQUIRER Office, 3, Essex-street, Strand, W.C.

TYPEWRITING.—All kinds of MSS. carefully and promptly copied.—Miss KENNEDY, 20, County Grove, Camberwell, S.E.

PULPIT SUPPLY.

Mr. E. CAPLETON, who holds a Special Certificate from S.E. Advisory Committee, is open to accept engagements. Has had twenty years' active experience.—Address, 113, High-bury New Park, N.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, 20 words, 1s. Each additional 6 words or part of 6 words, 3d. Three insertions for the price of two.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	691	The Gothenburg System	695	The Rev. W. J. B. Tranter	699
SEEKING IS FINDING	692	The John Pounds Home	696	MEETINGS AND GENERAL NEWS:—	
VERSES: All Souls' Day	693	BOOKS AND REVIEWS:—		The British and Foreign Unitarian Assoc. .	699
IN THE PRESENCE OF DISASTER	693	Through Superstition to Religion	696	Dr. Hunter's Glasgow Ministry	701
LIFE, RELIGION AND AFFAIRS:—		Literary Notes	697	A World Pilgrimage	701
The Revival of Religious Drama	694	Publications Received	697	NEWS OF THE CHURCHES	701
The Heavenly Worker	694	FOR THE CHILDREN	697	NOTES AND JOTTINGS	703
CORRESPONDENCE:—		MEMORIAL NOTICES:—		OUR CHESS COLUMN	704
A Moral Challenge	695	Miss Gaskell	698		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

ON Tuesday evening Mr. Lloyd George made a speech on behalf of the Baptist Union fund of £250,000 for the increase of ministers' stipends. His glowing tribute to the faithfulness with which Nonconformist worship is maintained in rural districts, and the important part which it has to play in national life, will send a message of encouragement far and wide.

"I am," he said, "a great believer in these little causes. There is no training-ground for manhood like them. Think of the moral courage that is needed, to begin with! There, on the one hand, is the splendid edifice offering wealth, power, position, social status—every man who can help you through life is there; patronage, lands, houses, wealth—all crowd there, and the weak man who cannot stand alone, he leans heavily there. And there in that unadorned, unattractive, simple little red-brick building you have not got wealth or social status. You have no power—the one thing there is faith. Just think of being a village labourer or artisan with your very livelihood dependent on these very rich people, and going there every Sunday right through life. It is nothing but a man will do that. . . . I know these little chapels—their faith, their devotion, their courage, their tenacity. When I pass them, as I do sometimes in going about, I feel like a Catholic passing a shrine. My hand goes up."

THE depopulation of the country-side, Mr. Lloyd George pointed out, has inflicted heavy burdens of disappointment and financial strain upon the village chapel. The time would come when we shall get the people back to the villages and even the town artisan will desire to live in the country after the day's work,

But until this happens, "we have got to keep these churches going." It was, he said, impossible for ministers to provide food, clothing, house, doctoring for themselves and their families on the wretched pittance they were getting. It was cruelty to demand it. Men were prepared for a cause they believed in to endure much for themselves—it was a different thing when they had to inflict suffering on their families. That was what tortured them. "There is nothing that wears a man out like harnessing him to his heart-strings." The Roman Church had met the difficulty by the institution of celibacy. In that way they had got rid of one difficulty, and had created many worse ones. But "to denounce the celibacy of the clergy and to half-starve married ministers is treason to the Protestant religion."

IN all this Mr. Lloyd George took entirely the right line. The speech was full of fine appreciation without a trace of patronage. He was pleading for fair wages, not for charity. No minister worthy of his calling asks for luxuries or expects to earn as much as he might have done elsewhere, but he claims that his profession shall be treated with honour and that the lay mind shall not regard him as a fit recipient of charity. It would be a good thing if the trustees of ancient funds, which are now dispensed in doles in aid of poverty, would lay this to heart. Some revision of procedure is very desirable in order to eliminate methods which are injurious to self-respect and would be recognised at once as undesirable in the case of any other profession. The true remedy for ministerial poverty is better salaries and less charity.

THE odious attempt to revive the mediæval slander of "ritual murder" against the Jews in Russia has kindled a widespread feeling of abhorrence. Lord Rothschild has obtained an endorsement from the Vatican of several previous papal decisions, in which the charge is dismissed as untrue. At a meeting of

protest held in London this week a remarkable series of letters of condemnation was read from the Archbishops of Canterbury and York, the Duke of Norfolk, Lord Rosebery, Mr. Chamberlain, Mr. C. P. Scott, and many others representative of every variety of religious and political opinion. The following resolution was passed:—"This meeting in the City of London of persons of all denominations, while not desiring in the least to prejudice the cause of Russian justice or to influence the administration by the Russian Government of the internal affairs of that country, emphatically and solemnly protests against the recrudescence of the utterly baseless and wicked blood ritual charge against the Jewish people or any section of it made in the course of the trial of the man Beilis. The meeting fears that the revival of the calumny will foster outrage and violence against the Jewish people of Russia, and is calculated to foment against the Jewish race a sentiment diametrically opposed to the best teachings of every religious faith. It invites the moral support of the civilised world for the Russian Government in any measures it may take for protecting the Jewish subjects of the Tsar from further obloquy, insult, and hurt."

ONE of the worst features of the case is the suppression by the Russian police of the newspaper *Kievlenin* for daring to expose the combined folly and wickedness of the proceedings. The incriminated article contains passages like the following, which certainly are not lacking in candour. "Alas! one need not be a lawyer, but merely a person of common sense, to understand that the accusation against Beilis is such claptrap that a moderately competent counsel can lightly tear it to pieces. One cannot help feeling ashamed for the Kieff Prosecutions Department and for Russian justice, as a whole, which has ventured to appear before the court of the whole world with such scanty equipment." "We shall not tire of repeating that this unjust case will not yield the

desired fruit. We shall not tire of repeating that the court must be a tribunal, the refuge where one may find protection against injustices dictated by political passion. And, however advantageous and necessary it may appear from the party point of view to prove the existence of ritual murders, the Prosecutions Department should not and has no right to undertake to supply the living object required for originating a trial of that kind. This, however, is precisely what has been done."—"Mendel Beilis may be insignificant; nevertheless you had no right to imprison him when you were not convinced of his guilt. It is just your conviction that matters! But, so far from being convinced of his guilt, you did not even think of him; you treated him as a rabbit on the vivisectionist table. The horror of the situation lies in the fact that you have not even realised up till now how entirely inadmissible such a case is." Clearly the writer of the article has no doubt of the reactionary political motives behind the prosecution. He concludes by pointing out that this is the way in which Jewish pogroms are organised.

* * *

THE determined opposition on the part of the Roman Catholic authorities in Dublin to the scheme for helping the strikers by taking some of their children to English homes has caused a good deal of comment; and in some quarters, which we might have expected to be better informed, it has been regarded as a disquieting illustration of priestly arrogance or the intractable folly of the Irish character. But the really remarkable thing about the incident is the extraordinary stupidity of the people who organised the scheme. It does not require much knowledge of Irish history or of the passionate tenacity with which the Roman Catholics clung to their faith, in face of the most odious forms of persecution of which Protestants have ever been guilty, to understand why suspicion and resentment have been aroused. The days when charity was offered to starving Catholics on condition that they abjured their religion, and schools were founded with the express purpose of cutting children off "from all the evil influences of their parents and priests," are not very far away in the past. The wider humanitarianism of the present day, "reckless of name or sect or creed," is still little understood, and it is not the Catholics who are to blame if they cannot dissociate modern forms of charity, especially where their children are concerned, from the familiar policy of using the miseries of the people as the Protestants' best opportunity of making proselytes.

* * *

THE death of Miss Gaskell last Sunday snaps the tie of many cordial friendships; it also removes one of the few remaining

links with the great days of Thackeray, Charlotte Brontë, and Ruskin. Seldom has it been given to a daughter to honour her mother's memory and to continue her influence in such a vital way. While she lived in the old home in Manchester the spirit which created "Cranford" and "Wives and Daughters" and challenged the apathy of middle-class comfort in the social ideals of "Mary Barton" and "North and South" seemed to be still in our midst. In the memorial notice which he contributes to our present issue Professor Herford describes what Miss Gaskell's presence and influence have meant for the higher life of Manchester, in stimulating friendship, in bountiful philanthropy, in the gift of her own mind and character to the common good. Here we may add our own tribute of gratitude, with a special emphasis, which we believe she herself would have valued, upon the religious influences of Cross-street Chapel and the circle of noble men and women into which she was born. Sharing the wide culture of her day and finding her interests chiefly in circles where religious distinctions are no barrier to complete freedom of intercourse, she yet carried with her the distinctive mark of her ancestry and training, its tenacious love of freedom, its preference for what is simple in worship, and a strain of high austerity in the discharge of duty.

* * *

THE University of Manchester did a graceful thing last Monday when it conferred the degree of Master of Art (*honoris causa*) upon our old friend and contributor Mr. W. E. A. Axon. Owing to infirmity, Mr. Axon was unable to take part in any public ceremony, and the degree was conferred upon him in his own house. Professor Herford, in presenting him to the Vice-Chancellor (Professor Weiss), referred to his long connection with the *Manchester Guardian*, his valuable work for "The Dictionary of National Biography," and "Notes and Queries," and his devotion as advocate and preacher on behalf of everything that concerned the national health, in the widest sense of the word, temperance, food reform, education, and peace. Mr. Axon, in his reply, spoke of some of his early struggles to obtain education, and his desire, which he could never gratify, to become a student at Owens College. All who know him will feel it to be a fitting climax to a career rich above that of most men in the ardour of knowledge and unselfish service of others, that the University to which he could not go in his youth should itself come to honour him in his old age.

* * Mr. Ronald P. Jones will contribute a series of articles on Nonconformist Architecture to our columns. The subject has the advantage of novelty, and is deserving of much closer attention than it has received hitherto. We hope to publish the first article next week.

SEEKING IS FINDING.

BY THE REV. J. M. LLOYD THOMAS.

"GRANT me, LORD, to know and understand which is first, to call on Thee or to praise Thee? or, again, to know Thee or to call on Thee? For who can call on Thee, not knowing Thee. . . . Or is it rather, that we call on Thee that we may know Thee. . . . I will seek Thee, LORD, by calling on Thee."

Such is the cry of St. AUGUSTINE. It is a deep cry which arises out of a true instinct that the seeking and the finding of God are ultimately one act of the soul. "Seek and ye shall find," said JESUS. But it would be also true to say, "Find and ye shall seek." That is to say, it is the finding of God that makes us seek Him yet more fully and perfectly. He is already found in part before He can be further sought in fulness. It is He Himself who prompts us to seek Him. He is the inspiration of the very enterprise that goes in quest of Him. He is the Faith at the bottom of our doubt: the Answer presupposed in our questioning: the Solution that sets our problem: the Confidence that stirs our scepticism: the Trust that suggests our suspicion: the Love that causes our yearning and our dereliction. So PASCAL found when the words came to him: "Console thyself: thou wouldst not seek Me, hadst thou not found Me. . . . Thou wouldst not seek Me if thou didst not possess Me: be not anxious then."

Similarly Mother JULIANA, of Norwich, heard these words from her Lord:—"I am the ground of thy beseeeking. First it is my will that thou have it: and sithen I make thee to will it, and sithen I make thee to beseeek it, and thou seekest it, how should it then be, that thou shouldest not have thy seeking?" And this she interpreted to mean that "it is the most impossible that may, that we should seek mercy and grace and not have it. For of all thing that our good LORD maketh us to beseeek himself, he hath ordained it to us from without beginning." A little later she adds, perhaps more plainly, "I am sure that no man asketh mercy and grace with true meaning, but if mercy and grace be first given to him."

This instinct that God is in the thought that thinks Him and in the question that inquires for Him, is fundamental to re-

ligious experience. Probably the classical expressions of it are quite spontaneous and independent of each other. They are to be found in many different persons at different ages and levels of religious thought and life. "Here is a paradox," writes St. BERNARD in his "On Loving God," "that no one can seek the LORD who has not already found Him. It is Thy will, O God, to be found, that Thou mayest be sought; to be sought that Thou mayest the more truly be found. But though Thou canst be sought and found, Thou canst not be forestalled. For if we say, 'Early shall my prayer come before Thee,' yet doubtless all prayer would be lukewarm unless it was animated by Thine inspiration."

That seems to be one of the clearest and most precise statements of this Truth. But not only had St. AUGUSTINE anticipated St. BERNARD and St. BERNARD JULIANA, and JULIANA PASCAL, but they were all anticipated by the prophet ISAIAH when he said: "And it shall come to pass that before they call, I will answer: and while they are yet speaking, I will hear."

This comfort we should take to ourselves and remember when it seems to us that our prayers are cold and our devotion dry and our efforts after holiness unavailing. The fact that we feel them so is a sure proof that GOD has never forsaken us. It is his very Presence in us that makes us realise how rich we ought to feel even when we think ourselves most poor, and how holy we ought to be even when we are farthest from our best selves.

ALL SOULS' DAY.

AGAIN we see them in the well-worn ways,

Feel as of old the quiet companionship.
Is it our fancy that we know them near,
Our dead so dear?

We say we hope they do not see our grief,
Nor feel with us the yearning loneliness;
But can we really think that they forget,
While we love yet?

Those ministers of His who do His will,
May they not be our own familiar friends?

Shall we not thank Him when we feel them near,

Our dead so dear?

M. G.

IN THE PRESENCE OF DISASTER.

BY EDWARD LEWIS.

"THE pathetic way of feeling great disasters belongs rather to the point of view of people at a distance than to the immediate victims." So writes the late William James, who was in the town of San Francisco on the morning of the day of the great earthquake in 1906. And continues: "The tendency was more towards nervous excitement than towards grief. The cheerfulness, or, at any rate, the steadfastness of tone, was universal. Not a single whine or plaintive word did I hear from the hundred losers whom I spoke to. . . . I like to think that this is a normal and universal trait of human nature. In our drawing-rooms and offices we wonder how people ever do go through battles, sieges, shipwrecks. We quiver and sicken in imagination, and think those heroes superhuman. But mental pathos and anguish, I fancy, are usually effects of distance. At the place of action, where all are concerned together, healthy animal insensibility and heartiness take their place."

It is probable that some allowance must be made here for James's personal equation.

We have recently passed through a veritable "Black week," a bruising coincidence of disasters by air, sea, land, and underground. The pulpits have been agog trying to square these things with Divine Providence. In the immediate events this question scarcely arises, for if an engine-driver is not observing the signals, and if human enterprise will experiment in airships, and if a passenger will let a lighted cigarette fall into the hold of a ship, the results cannot well be placed to the divine credit. But we have a nose for problems, and the whole question of physical catastrophe and the Divine Love is raised. It is usually dealt with wisely and worthily; not many men nowadays will commit themselves to the stupidity that such happenings are Divine judgments on human sin. It is likely that Mr. Marconi, with his wireless telegraphy, the S.O.S. signal, and the exhilarating vision of a dozen vessels steaming from far to the point of distress, has done more to steady Christian faith in the presence of such events than all the pulpits put together. In the current *Punch*, Mr. Raven Hill has drawn for us a heart-warming cartoon in which Mr. Punch is represented as saying to the great inventor, "Many hearts bless you to-day, sir!" Maybe if God is at all anxious about the loyalty of His worshippers, He is blessing Mr. Marconi, too. The sight of the Welsh miners jeopardising their lives in attempts to rescue their comrades is proof enough that there is something higher operating in the world than the elemental forces. The fact, also, that there is no check to the general life-movement of the world, that things are going forward just the same as ever, that this very day thousands have booked their passages on ocean liners without any touch of palpitation, that thousands of miners have gone to work with the same thoughtlessness of a

week ago, that Hendon and Brooklands have not closed down, and that Pégoud is still looping the loop in mid-air—this fact, a kind of natural human fact, helps to put accidents, however impressive, in their perspective.

What may be called the plain man's point of view is the best, when all is said and done. Our life is circumstanced by hazards. It is futile to try and fix responsibility for them; it certainly is not ours. We do not determine the world. For the most part it determines us. But there is a part of us which it does not determine.

Out of the might that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

When W. T. Stead paced the *Titanic*, after all had been done that could be done, with his hands plunged deep in his pockets, the iceberg was robbed of the mastery of the central situation. It is our part not to "fear them that can destroy the body." The "bludgeonings of chance" are not confined to these disasters in which the elemental forces of air and fire and water play havoc with us; the failure of a crop, the invention of a clever man, an unexpected discovery in the laboratory, may ruin you; a wandering microbe may find you fair game; all these, and a myriad other things, lie in wait for you. Life is an obstacle race. It teems with hazards and hardships. It is no use trying to thread your way. There is always the Unknown God. What have you to put against these things? Your skill, your wit, your intelligence, even Maeterlinck's strange faculty of prevision, will not always serve you. You may be caught unawares. You have just your soul. But with your soul there is an inalienable inheritance of mastery. But the mastery must be first a self-mastery. The fundamental exercise of a man's life should be exercise in self-possession, and poise, and balance. The Spartans were right. Ability to keep one's human dignity, not to flinch, to be quiet, to keep the hand steady on the heart; and, withal, a kind of deep joy in the great game, the sense of matching oneself, of riding danger like an unbroken colt, of being able to go down (if it must be) with the flag flying. I do not know how I should stand a supreme test; but this is how I should love to stand it. This is a possibility. "A brave man and an English gentleman." It is given to some, for there is a kind of spiritual breeding corresponding to the other kind. But most men can attain it to a sufficient degree by exercise. The man who would not be at home on the burning *Volturmo* is the man who allows himself to be fussy, irritable, unstable, undignified in the small details of daily intercourse. But it is possible to be at home on a burning ship; to be calm, confident, commanding, even there. The world calls this heroic, just because itself is so unheroic. It is the natural carriage of the man who possesses his soul.

When religion is less concerned about explaining things, and more concerned to deliver men into this spirit, hazards will be cheap, and the "devil" will have had his day.

LIFE, RELIGION & AFFAIRS.

THE REVIVAL OF RELIGIOUS DRAMA.

"I SHOULD like to see Christian people acting religious plays, and plays with a high moral ideal for educative purposes, and as a means of self-expression for believers," said Canon Adderley, speaking at the King's Weigh House on "The Religious Drama" last week; and, he further added, "the modern church is almost the only institution that has not understood the power of the drama and the value of appeals to the imagination." The truth of this has long been felt by a few individuals, both inside and outside the religious denominations, who realise what a rich source of spiritual inspiration and moral enlightenment was diverted from "sacred" channels when the Puritan taboo was laid upon "play-acting," and many notable efforts have been made within recent years to revive the old Passion and Nativity plays which formed the chief source of entertainment for our ancestors in the Middle Ages. But the public is still too uninformed on the subject, and too inert generally where both art and religion are concerned, to trouble much about these things, and a service such as that which took place last Sunday night at the Ethical Church, Bayswater, when Mr. Edward Garnett's "Trial of Jeanne d'Arc" was performed by the Religious Drama Society, must still be regarded as a novel—and possibly by some as a dangerous—experiment. Dr. Stanton Coit and his adherents are, we believe, the pioneers in this promising field, and it is not a bad thing, perhaps, that the churches should for once be laid under a debt of gratitude to a body of men and women whose habit of mind is essentially religious, although they cannot be ranked under any orthodox banner. These things make for humility, or should do, and serve to bring home to the churches the fact that certain valuable weapons which they have discarded may yet be used with telling force against the very powers of evil they are fighting by many who cannot accept their creeds and doctrines.

The chief significance of the production of this interesting play on Sunday (it is not necessary to discuss now what its value may be for the professional stage) lay in the fact that it formed part of the ordinary service—the central part—gathering up, as it were, in one act of solemn commemoration the noble ideals and passion of self-sacrifice which were the burden of the readings, canticles, and introductory address. It was Citizen Sunday, and stress was laid throughout on the splendid opportunities for service which are opening out in the twentieth century before men and women who are not disobedient to the heavenly vision. We were made to feel that the world needed, more than anything else, the redeeming force of character, and that fidelity to the inward voice of conscience, even at the cost of life itself, which inspired the saints and martyrs of old. And then, before a con-

gregation who maintained a reverent and hushed demeanour which in itself contributed much to the impressiveness of the service, was re-enacted the moving tragedy of Joan of Arc, so rich in its emotional quality and spiritual appeal, so terrible in its revelation of the hideous mental distortions which blinded the judges of the Holy Maid to the presence of God in their midst when she stood face to face with her accusers. Here, in the person of a mere child, a "slip of a girl" from a remote French village, with all a woman's shrinking from the coarseness of fallen humanity and the anguish of physical torture—and yet, withal, so potent and keen an instrument of the divine purpose that the story of her life has become one of the supreme facts of history—was the answer to all the pathetic questionings of the human soul since time began. Here, once more, the Word was made flesh, and the gospel of self-sacrifice to the uttermost given again to a cynical and unbelieving world.

There was, of course, no scenery, no curtain, no footlights, and no programme. The performers may or may not be known on the professional stage; they were nameless to us. The action took place in the darkened semi-circular space before the platform over which Laurence Housman's symbolical picture of the progress of man is hung, and the only stage properties were a few stools, a large chair for the Bishop, and a table draped with red for the scribe who took down the clear, concise answers of the accused when she was being examined by the dignitaries of the Church. A crucifix hung in front of the reading desk, and those familiar with the place knew, though they could not actually see it, that the tender figure of Christ was in its customary place at the foot of the steps. Something had been written in the preliminary announcement about the avoidance in the play of the supernatural element, or "romantic illusion," and only the simple and positive aspects of Joan's life and character were insisted upon in the introductory remarks; but in spite of this it was probably the mystical side of her personality which made the most lasting impression on those who watched the performance, and, we think, rightly so. For the achievements of Joan of Arc and her superb courage in face of the malign forces ranged against her can no more be explained on purely rationalistic grounds than the compelling influence of the life and character of her "dear Lord" himself, though in the fulness of time the psychologists will doubtless explore more completely than they are able to do at present the borderland of super-humanity to which the saints and seers and saviours of mankind belong. At all events, the Joan of Arc who moved us so deeply last Sunday with her brave simplicity of speech, her piteous prayers to St. Gabriel, St. Michael, and "sweet St. Catherine," her bewilderingly wise answers to the sophisticated priests, her agonised recantation in the weakness of fever, and then her triumphant "relapse" again before she passed to the flames obedient to the unearthly "Voices" she passionately refused to deny, clearly belonged to the order of religious mystics whose consciousness of a complete union with God is the secret of all their strength. And by the

power of art she became for us an actual personality, a living, breathing woman into whose agony we entered with shuddering and tears in the purification of pity.

This, surely, is the result which the Religious Drama Society aims at, a vivid realisation of the supreme force of character, aided by suggestions of beauty which must depend for their influence largely on the receptivity of those present, and by the devotional atmosphere evoked through the medium of common worship, aspiration, and praise. It is obvious that the writers of plays intended for performance under such circumstances must be filled with a high sense of the sacredness of their task, and that the actors must be men and women to whom ideals are more than self-advertisement. Much, too, is demanded of the congregations in whose midst these great moral dramas are to be enacted, for they are not merely spectators who have come together to be entertained. But given the right conditions and the true spirit, the association of imaginative art with religion in this reverent and earnest manner cannot but have an ennobling influence on the life of the nation. It is nothing less than a reconsecration of the dramatic instinct to the service of God who gave it.

THE HEAVENLY WORKER.

"OCH! strikes, indeed! Sure, isn't God Almighty a worker Himself, and why wouldn't He? But . . . a terrible mess they've made of things here, this while back . . .!"

Thus an aged dame, in rags and shawled head, sitting crouched at a street corner, her back to a friendly wall, reading aloud from a newspaper to an audience of dejected-looking men and boys, attentive because glad of anything that helped to pass the empty time away.

We passed, too; down a narrow street, along a still narrower lane, where, above a low doorway, we observed an inscription, in Irish. We had just enough knowledge of our ancient tongue to understand that it indicated "Boys' and Girls' School."

We ventured inside, to find ourselves in a narrow, grimy passage. A little boy who was standing there, awaiting the dinner that is being served there daily, solved our doubts as to the direction we were to take.

"Yis, miss . . . Infants is above . . . up them stairs there foreinst you; turn to yer left when you get up . . ." And following these instructions we reached—what a school-room! low and ancient, with blackened walls and forms and desks of primitive construction, and bulging floor so decayed that drill or marching exercises of any sort had been forbidden as dangerous. One shudders to think of what would happen if a fire broke out, with such miserably narrow and inadequate stairs, and the one small doorway as exit for all these little ones. True, just opposite a new school is being erected; but why in this noisome locality, one asks?

Meantime, here are the children; and how the atmosphere was kept so sweet, physical as well as moral, it would be hard to say.

It must have been the teacher. There she stood, tall and slender, in her spotless washing dress, with dainty hands and hair. I don't know what unguents were used for these, but it was love that shone through her eyes.

"Oh, yes! I'm married; indeed, I have a baby of my own! But mother minds him for me; for I just can't stay away from the children here! I love teaching, and I love . . . Just look! look at Patsy!"

Therewith she burst into a laugh of that good-natured kind that is so infectious. And it spread and spread till it rippled right over the sea of baby faces in front of which she was standing. Tier above tier they were ranged, these little ones, some fifty of them. And at the very top, in a corner, was Patsy, the mirth-maker, leaning a sleepy head against the wall behind him.

"Was there ever such a child to sleep?" she demanded; "he must be got down, the creature! Let him pass, children!"

So a laneway was made among the smiling babies, and small hands were stretched out to guide the vague and slumberous movements whereby this modern little Eutychus was saved from the fate described in the Acts of the Apostles; and he put his little fingers into the clasp of the teacher, evidently quite at home there, and she led him away to a corner where, she said, she could always let him have his sleep out.

Then she resumed the interrupted lesson. The babies—none of them were over four—fixed their eyes upon her, and clasped their hands; rosy, rounded little hands, just as pretty as if they were laved with choice soaps in the most wonderful of baths, only the homes from which many of these little creatures come are devoid of any but the most elementary means of cleanliness, and that only at the cost of much time and labour. With clasped hands, then, they began repeating after her, in a kind of rhythmic way, certain short phrases. One had a difficulty at first in understanding what was being said; but it was explained that they were learning the Lord's Prayer.

"It takes three months before they have it perfectly," the teacher said; "listen to them now! They're saying, 'Our Father which worketh in Heaven'! Somehow I find it hard to correct them. God help hungry children!" she added; "it would be like heaven to them if only their earthly fathers were working. We do what we can, but its long for such wee ones to wait till twelve; some of them don't break their fast till we feed them here; and we can't always give them what they like, or, rather, what they ought to have. Oh, its hard, its hard to see children suffer!"

It is hard to look on while they are being made the victims of the terrible struggle that is going on about them. What have they done to deserve such misery as, in spite of every effort, must befall many of them?

The babies themselves give an example worth following, as with wee clasped hands and smiling lips they repeat, "Our Father which worketh in Heaven . . ."

Surely He does.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A MORAL CHALLENGE.

SIR,—In an article which you published last week we read that "Faith . . . cannot be figured by a sick man crawling to a tent-door. It is not the cry of a drowning man, but the ringing shout of a man coming in the fulness of strength to identify himself with that which his soul recognises as good. Faith is the whole man saying a passionate 'Yes' to Beauty, Truth and Love. To speak of the 'lame hands' of faith is to use a contradiction in terms. Faith is the ultimate act of divine sportsmanship in the great game of life. . . It is not clinging so much as declaration; it is not acceptance so much as assertion."

"The ringing shout of a man coming in the fulness of strength to identify himself with that which his soul recognises as good" suggests that the point has been reached where faith merges into knowledge. The budding crocus that thrusts itself from the dark soil in a feeble, though effective, effort at self-expression, may eventually open itself in fervid response to the creative rays of the sun, but in its first stages it reminds one of the beautiful expression—"The Divine healing waits upon the putting forth of the trembling hand of human faith"; the clinging hand that as yet asks for support, but shall one day claim its own.

Faith, the child, needs spiritual nourishment and the test of pain as a preparation for the full stature of the manhood of knowledge, with its consequent obligations.

One correspondent accuses THE INQUIRER of wishing to begin the reform of morals by defeating the reform of morality. If an apparent desire to cleanse the impure mental atmosphere breathed by so many moral weaklings to-day is a sign of the wish to defeat the reform of morality, the accusation is amply justified. It is fairly obvious to some readers that what was denounced in the "moral challenge" was not the "freedom wherewith Christ has set us free," but the slavery of body and soul into which thousands are slipping, via "a mood of curiosity and easy tolerance."

We want a vital, healthful interpretation of the riddle of existence; we want men who dare to drag us out of the ruts of our present moral conventions in order to awake us to the meaning of the beautiful parable of life, and who, when "our tree is thick with shade," have the courage to

Strip the foliage off and let the heavens shine through.

Yours, &c.,

RUBY MAIN.

October 27, 1913.

THE GOTHENBURG SYSTEM.

SIR,—As I happen to have had the advantage of listening at Milan to the public and private utterances of prominent

Swedish temperance reformers, perhaps you will allow me to reply to the recent letters of Miss Johnson and Mr. Chancellor. Miss Johnson assumes that the economic dependence of the communities upon revenues from the sale of drink (revenues which yearly lessen until they vanish in 1935) "is causing a delay of at least 20 or 30 years before the Swedes can carry out their wish for no licence." Her forecast is not shared by those on the spot. But it is, I submit, immaterial as an objection to the introduction of company control into England. Sweden, by common consent, erred when she allowed communities to have that substantial local interest in sales. She has since striven to repair her error. Norway, however, profiting by Sweden's example, materially lessened that interest; and a Swedish Templar journal, *Reformatoren* (October 9), states, I notice, that out of seven recent pollings there, the samlag was successfully voted down in six. England would naturally avoid even the smaller degree of interest. Therefore, Miss Johnson's assumption (if granted) only applies to the special case of Sweden.

Mr. Chancellor's chosen instance of a declaration against the Gothenburg System is that made at Milan by Mr. Wavrinisky, who is also, by the way, the International Chief of the Good Templar Order. That speech, curiously enough, was warmly cheered by every supporter of the Gothenburg System that was near me. So far from being against the System, his words exactly represent what I, or any other believer in prohibition, would say where the System was in force, but where prohibition seemed within reach. Mr. Wavriniski assured me shortly after that he did not know our English system of licensing well enough to be able to compare it with the Gothenburg System. Mr. Chancellor's chosen instance disappears, therefore, as a deliverance against the Gothenburg System, except as compared with prohibition. Mr. Chancellor adds that the alcohol sold by the bolag intoxicates as much as that sold under a private licence. That is obvious. What Mr. Chancellor forgets is that three litres of alcohol sold under the bolag do not intoxicate as much as the five (at least) which a private licensee would have sold. Will he kindly seriously consider this important fact? And, when he has done this, will he continue to blame Sir Thomas Whittaker and Mr. Sherwell if they cannot conscientiously resist the introduction of a system which can prevent two litres being sold out of every five that are sold now—if that were all? Is not, on the other hand, the man who resists this great lessening of physical and moral harm himself responsible for the harm done in consequence of his resistance?

And that harm is prevented is not mere hypothesis. To take a single instance:—The Swedish Templar journal, in the issue above mentioned, congratulates the Gothenburg bolag upon "the colossal reduction" in the sale of spirits which has taken place during the past nine months, as the result of the introduction of another restriction, called the "permit" system. The paper states that the reduction has been 29, 37, 29, 41, 40, 43, 44, 49, and 54 per cent. respectively as compared with

the same months last year. The 520,656 litres, which presumably would have been sold (even under the previous restriction of the bolag), the bolag was this year able of its own motion to hold back from consumption. It is inconceivable that anyone with open eyes would try to hinder the institution of such a bolag in any community, so long as liquor cannot be wholly withheld from sale there.

Mr. Chancellor again so wholly misses the idea of the bolag as being not itself the goal, but only (to quote the Norwegian Chief Templar's simile in regard to it) "a bridge" to the goal, that he fails to recognise the attainment of the bolag's highest and final aim when the day comes that the community (that has been educated by it) votes it out of existence in favour of the veto. I may add that the above journal states that the bolag in six other towns are proposing to follow Gothenburg in its permit system—a system so drastic that it has never been proposed in this country by any dreamer.—Yours, &c.,

THEODORE NEILD.

Leominster, October 19, 1913.

SIR,—Mr. Rhys' letter of October 4 implies that Mr. Alexis Bjorkman, of Stockholm, favours the Gothenburg system, whereas he is strongly opposed to it! In the *Alliance News* of February 15, 1912, Mr. Alexis Bjorkman wrote:—

"By means of the Gothenburg system our towns have become deeply involved in the drink traffic through the revenue they get accruing from the system. The towns have, in fact, largely based their finances on the profits gained from the drink. By abolishing the traffic they lose this source of revenue, and this is just the present and greatest difficulty we have to contend with in Sweden in our endeavours to make the towns dry. If our forerunners of the 19th century had known what we know to-day, they would assuredly never have created the Gothenburg system. It has not lessened the drinking habits of this country, it has only reformed them and made them less repulsive. That is all."

Mr. Bjorkman, of course, admits that the system when started in 1865 was better than the disastrous free trade in drink which had previously prevailed in Sweden, but experience has convinced him that it was a bad experiment, which is proving distinctly harmful to-day, owing to the vested interests it has set up.

We in Great Britain should heed the experiments of other countries, and compare the results, so as to choose what is best for our land. The Gothenburg experiment affects a population of less than one million, and after 48 years it is still selling spirits to them.

Our great English-speaking colonies and the United States of America have experimented with Local Option laws, by which the people who wish intoxicants sold in their own district can vote for licences and have them, while those who prefer to be without intoxicants can vote for no licences to be granted in their district, and have none. As a result of this democratic plan some forty to fifty million people are now living in areas where they have voted down the drink. Every year the area of what is called "dry" terri-

tory is increasing, for New Zealand, Australia, Canada and the United States all find that "dry" territory brings more health and wealth, with less crime and poverty, than "wet." This week the state of Arkansas has become dry, which means that the dry territory now covers the entire State, and that after January 1, 1914, no intoxicants are to be sold within its borders. This makes the tenth dry State, while many others have a large percentage of dry land.

Perhaps these facts will encourage Mr. Rhys to take a more optimistic view of our people. The giant forces he fears of interest, custom and habit have to be fought and overcome, but if our brothers and cousins over-seas have defeated them by Local Option, why should not the inhabitants of the United Kingdom do so too? Away with doubt and fear. Let us take heart and work till our people are freed from the slavery of alcohol.—Yours, &c.,

HARRIET M. JOHNSON.

Boston, U.S.A.,

October 15, 1913.

[We cannot find room for any more letters on this subject.—ED. INQ.]

THE JOHN POUNDS HOME.

SIR,—You have at different periods been kind enough to allow me to make an appeal through your paper for the John Pounds Home, and I shall be most grateful if you will again let me do so. At the risk of tiring our many kind friends, who may be "weary of my much asking," I plead for more financial help. We have, through death, lost several of our most generous friends during the past year; others, as yet, have not taken their places, and a letter from our Treasurer, telling me that our balance at the bank is 10s. 8d., impels me to make this appeal now, instead of later in the year as is usual.

The Home has grown into an institution of considerable importance, and many more girls ask for entrance than can possibly be admitted. "You see, ma'am," a poor woman said to me a few weeks ago, "the John Pounds House do bear such a terrible good name, we feel our girls will do all right if we can only get them in." I was more than sorry to be obliged to tell this little eager, sad-eyed woman that at present we could not possibly take her daughter, as we were more than full. The woman is a widow with several children, and looks half starved. A week previously a girl called and asked to see me. She was quite alone; a pitiful little figure, tall for her age, 14, but thin to emaciation, and such a worn old face. "Mother hates me," she said, "so I live with father and my step-mother, but they say I must get work now I have left school, and I don't know what to do; these are all the clothes I have got, and I want to be a parlourmaid, like a girl who came here once." I explained to her that we were full, but would, if her governess spoke well of her, take her in later. She burst into tears, and begged most earnestly to come at once; so I promised to do my best for her. I wrote at once to the head mistress of her school for her

character and particulars. This was her reply:—"Do take the girl. You will never have done a better work than to give this poor child a chance." She explained that the mother is a bad, cruel woman, and the father lives with another, whom the girl calls her step-mother. We strained a point, put up an extra bed, and took her at once. She is improving every day, and trying so hard to learn. We have 18 girls in the Home, and, had I space to tell you their histories, you would understand only too well why it is I beg so earnestly for help. Winter is near, and we badly need many things, bedding among others.

I take this opportunity of thanking most sincerely all those ladies who have so kindly sent clothing of all descriptions. Without their help we could not have put out nearly so many girls. Old boots and shoes are very welcome. Will our friends take the John Pounds Home into their hearts, and make my work a little less hard and anxious?—Yours, &c.

MARY ROGERS.

John Pounds House Training Institution
for poor Girls, Portsmouth.

BOOKS AND REVIEWS.

THROUGH SUPERSTITION TO RELIGION.

The Golden Bough. Part vi. The Scapegoat. By J. G. Frazer, D.C.L. London: Macmillan & Co. 10s. net.

Psyche's Task. Second Edition. By the same. London: Macmillan & Co. 5s. net.

PROFESSOR FRAZER puts most of his fellow-scholars to shame. He not only perseveres with his *magnum opus* and now has the end clearly in view; he also finds time for many other enterprises by the way, and even ventures upon excursions into the field of pure literature, as in his recent edition of "Cowper's Letters." And what is at least as remarkable as his industry is the integrity of soul which has kept his style from degenerating into sloppiness or even showing traces of careless haste. While the "Golden Bough" has grown in the course of three editions into an encyclopædia of anthropology, it has not ceased to be a well-written book. The present volume deals with the Scapegoat and the rites connected with the transference of evil either to inanimate objects, to animals, or to some man who bears it in our room, which has entered so deeply into the thought and symbolism of Christianity. The illustrations are drawn as usual from a very wide field, but fortunately classical antiquity is here unusually rich in relevant material. The chapter of most general interest is the one dealing with the Saturnalia and kindred Festivals. Here many practices which have found a place in the Christian calendar come up for discussion, e.g., Twelfth Night, the modern Carnival (where the connection with the Roman Saturnalia seems to be very close) and the Lenten fast.

We may draw special attention to the passage dealing with the Crucifixion of Christ, which aroused a good deal of

interest when it was first written. Dr. Frazer has now relegated it to an appendix on the ground that so far research has failed to confirm the hypothesis of a connection between the treatment of a mock king at the Saturnalia and the mocking of Christ. But the following note which he has added to it has an intrinsic importance of its own, and will probably do something to counteract what he justly calls "the extravagances of scepticism" embodied in recent literature about the Christ-myth.

"As my views on this subject appear to have been strangely misunderstood, I desire to point out explicitly that my theory assumes the historical reality of Jesus of Nazareth as a great religious and moral teacher, who founded Christianity and was crucified at Jerusalem under the governorship of Pontius Pilate. The testimony of the Gospels, confirmed by the hostile evidence of Tacitus (Annals, xv. 44) and the younger Pliny (Epist. x. 96) appears amply sufficient to establish these facts to the satisfaction of all unprejudiced inquirers. It is only the details of the life and death of Christ that remain, and will probably always remain, shrouded in the mists of uncertainty. The doubts which have been cast on the historical reality of Jesus are in my judgment unworthy of serious attention. Quite apart from the positive evidence of history and tradition, the origin of a great religious and moral reform is inexplicable without the personal existence of a great reformer. To dissolve the founder of Christianity into a myth, as some would do, is hardly less absurd than it would be to do the same for Mohammed, Luther, and Calvin. Such dissolving views are for the most part the dreams of students who know the great world chiefly through its pale reflection in books."

"Psyche's Task," in its second edition, is almost a new book. Many fresh illustrations have been added to the original discourse, and the volume also includes an inaugural lecture before the University of Liverpool on "The Scope of Social Anthropology."

MR. A. C. FIFIELD has issued two more volumes in his excellent edition of Samuel Butler's works—"The Humour of Homer and other Essays," and the "Fair Haven" (5s. net each volume). The latter can best be described for those who do not know it already in the words of its sub-title, "A Work in Defence of the Miraculous Element in our Lord's Ministry upon Earth, both as against Rationalistic Impugners and certain Orthodox Defenders, by the late John Pickard Owen, with a Memoir of the Author by William Bickersteth Owen." John Pickard Owen and his Memoir are, of course, entirely fictitious and the whole book is a masterpiece of irony. The other volume contains a lecture written for the Working Men's College, which, to use Mr. Streatfield's words, expresses Butler's attitude towards the Homeric poems "with extraordinary freshness and force." The rest of the

contents comprise a number of miscellaneous essays, including some of Butler's delightful excursions into the by-ways of Italian art, and a biographical sketch by Mr. Henry Festing Jones.

LITERARY NOTES.

LORD CROMER will publish on November 4, through Messrs. Macmillan, a volume entitled "Political and Literary Essays, 1908-1913." He discusses such interesting subjects as: The Government of Subject Races—Translation and Paraphrase—Sir Alfred Lyall—Army Reform—The International Aspects of Free Trade—China—The Capitulations in Egypt—A Russian Romance—The Writing of History—The Greek Anthology—Lord Milner and Party—The French in Algeria—The Ottoman Empire—Wellingtoniana—Burma—A Pseudo Hero of the Revolution—The Future of the Classics—An Indian Idealist—The Fiscal Question in India—Rome and Municipal Government—A Royal Philosopher—Ancient Art and Ritual.

* * *

MR. LAWRENCE B. SAINT, who recently produced a series of coloured drawings from ancient stained glass windows of such value that they have been purchased by the authorities of the Victoria and Albert Museum, has now arranged with Messrs. Black to reproduce a number of them in colour in a book entitled "Stained Glass of the Middle Ages in England and France." The text has been supplied by Mr. Hugh Arnold, who is both a close student of ancient stained glass and a practical worker in the art. He traces the development of stained glass from its earliest beginnings to the eve of the classical Renaissance, and gives a careful analysis of the characteristics which distinguish the style prevailing in each period, together with detailed and critical descriptions of typical examples.

* * *

A MEMOIR of the late Archbishop Alexander has just been finished by his daughter, Miss Alexander, who is already well known as the author of several interesting volumes, and will be published by Mr. Edward Arnold early next month. The memoir is based upon materials which the late Primate had put together in his leisure moments.

PUBLICATIONS RECEIVED.

MESSRS. HODDER & STOUGHTON:—Unwritten Sayings of Our Lord: the Rev. Prof. David Smith, M.A., D.D. 2s. 6d. net. The Book of God's Providence: T. Faris, D.D. 3s. 6d. If God be for Us: John A. Hutton. 2s. 6d. net. The Wearing of Glory: G. H. Morrison. 5s. The History and Literature of the Early Church: James Orr, D.D. 2s. 6d. net. George Borrow and His Circle: Clement King Shorter. 7s. 6d. net.

MESSRS. LONGMANS & CO.:—A Manor Book of Ottery St. Mary: Edited by Catherine D. Whetham, and Margaret Whetham. 7s. 6d. net. Some Loose Stones: R. A. Knox. 4s. 6d. net. The Life of John Henry, Cardinal Newman: Wilfrid Ward. New impression.

2 vols. 12s. 6d. net. The History of Ireland in the Eighteenth Century: W. E. H. Lecky. New impression. 5 vols. 2s. 6d. net each.

MESSRS. GEORGE ROUTLEDGE & SONS, LTD.:—The Theosophic Heresy: W. Lancelot Holland. 6d. net.

THE SUNDAY SCHOOL ASSOCIATION:—Heroes of Faith: Albert Thornhill, M.A. 1s. 6d. net.

MESSRS. WATTS & Co.:—With Other Races: Aaron Hoskin. 3s. 6d. net. History of Geography: J. Scott Keltie, LL.D. 1s. net. The Christian Hell: Hypatia Bradlaugh Bonner. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Initiation into Literature: E. Faguet. 3s. 6d. net. Light on the Four Gospels from the Sinai Palimpsest: Agnes Smith Lewis. 3s. 6d. net. The Foundations of Duty: J. W. Diggle, D.D. 3s. 6d. net. All Men are Ghosts: L. P. Jacks. 5s. net.

WEST LONDON ETHICAL SOCIETY:—Social Worship: Dr. Stanton Coit. 2 vols. £2 2s.

MISCELLANEOUS.

The Contemporary Review, The British Review, The Cornhill Magazine, Expository Times, Harvard Theological Review, Cænobium.

FOR THE CHILDREN.

MICHAEL.

A TRUE STORY.

"They also serve who only stand and wait."

ONLY Michael could not even stand. He had to lie on his back all day. This is how it happened. When he was a baby Michael lived with his father and mother, an older brother and two little sisters in one of our big towns. The children were all very happy and jolly. Their mother looked after them all day, while the father looked after her and earned money to keep them all, and on Saturdays father would take them out. Then great trouble came. One day Michael's father was killed by an accident at the works, and everything was changed. They had to move to a poorer and dirtier street, and mother had to work hard to take care of the children and earn money for them all as well. The big brother went away to work, and was not able to help them at all, and Michael was only four, while the little sisters were younger.

Michael was an active, strong little boy, and used to try and help his mother in his baby way. He even noticed, little though he was, how tired she got. He would try to keep his small sisters quiet and would say, "I will grow big very fast and then I shall be able to help you, mother." As he grew older he made all kinds of wonderful plans to earn money "when he was big." He was very pleased to go to school, because he was told he would be able to find out in what way he could best be of use and earn a living. He thought that it would not be so very long before he would be able to go out in the world, for at eight years old he felt so strong and big, and already helped to take his mother's washing home.

Unexpectedly a change came in their lives. When Michael was playing at school a boy pushed him; he stumbled and fell down some stone steps. When he was picked up it was found that his back was badly hurt, and the doctor said he must lie still for a long time. Michael was often in pain, and he cried bitterly, and longed and longed to be well. But

after a while he began to grow happier, making plans for "when he was better." Anxiously his mother would watch for signs of his recovery, cheerfully she would work when Michael declared he "felt better now." It was the one subject of their talks. Weeks passed, and he did not seem to improve, until one day the doctor told Michael's mother that her boy would never be able to run about any more. He would have to be waited on always like a baby. It was a long time before she dared tell Michael, and then only when she found he was in terrible anxiety and doubt. It was better for him to face the truth, but Michael found it hard to bear. Would he, then, never be a support, but only a burden to his mother who already worked too hard? Life seemed very dark and hopeless, for he was only ten. For a long time he brooded and mourned, and as he had nothing to do he thought about his trouble till he nearly went mad.

The doctor who came to see Michael sometimes saw the danger of his condition, and tried to fill his mind with other thoughts. He sent friends to talk to him and lend him books. The new things he learnt in this way calmed and interested him. When he was not reading he lay and thought of what he had learnt. He would watch his mother, and wonder, "Is there still any way I can find to be useful?" He talked to her, and noticed how happy she seemed if he was, how sorry she was for him, how interested in all that interested him. So he would try and be cheerful even when he felt rather sad. He would tell her all about his reading, till she herself was glad to hear and learnt many things.

Quite suddenly he found another way to be useful. His two little sisters sometimes got in their mother's way or squabbled and worried her. Then he told them stories and kept them quiet and happy. There was one other person he was making happy, too, and that was Michael himself.

The doctor had said that Michael's body would never grow strong, big or beautiful. But his soul was growing more beautiful every day for he was feeding it on good food. His mind was occupied with thoughts of great deeds, of noble ideals, of wonderful men and women of the past who had helped others and had kept the torch of Faith and Love burning in their hearts. Some of these great souls of the past had, like him, known misfortune and poverty, and had often suffered bodily ills. Yet they had achieved. Michael wondered more than ever if he, too, would be shown a way in which to help his family. One day a great idea came into his mind, and he called his mother to tell her about it. He would from now read not merely to occupy himself, but he would learn difficult things and educate himself so well that he would be able to teach his sisters. Then they would be able to earn their living in the world, and relieve their mother of some of her hard burden.

From this time Michael pushed bravely forward and his mother was filled with happiness at the content which seemed to have fallen on him. She did her best to help him. She even went to classes and lectures herself so that she could bring

back more knowledge for Michael. He helped his sisters with their lessons and later on taught them other things which they needed to know, and in time they became teachers and were able to do something for their mother just as he had desired. But his work was not over, for he found he could now help other people to pass their examinations. So he became what is called a "coach," and people paid him to give them lessons. Great was his joy when he could actually earn money to help to support the home. But it was the lessons that he was *not* paid for which were the most wonderful of all. He had a remarkable influence which everyone felt who knew him, and people wondered what was the secret of his pure and contented spirit, his calmness in suffering, his strength in weakness and joy in helpfulness. And after he died—for he did not live to be very old—the memory of his brave life helped them, too, to meet their trials patiently and to overcome them.

L. E. N.

MEMORIAL NOTICES.

MISS GASKELL.

THE death of Miss Gaskell closes, it is hardly too much to say, a period in the history of the social life of Manchester. For more than sixty years the spacious Georgian house in Plymouth-grove, to which her parents had moved from Romford-street after the success of "Mary Barton," had been her home; for nearly fifty years she, with her youngest sister, had presided over its countless hospitable and benevolent activities. Mrs. Gaskell's life had been of a kind to impose exacting tests upon the quality of those who took up her inheritance. She had come to Manchester to share the comparatively obscure lot of a hard-working Unitarian minister; she died an illustrious writer, the literary comrade, if not precisely the compeer, of Dickens, Thackeray, and Ruskin. It was a beautiful and characteristic trait of Miss Gaskell's home that both sides of this two-fold life found to the end expression there; and not as mere tradition, piously or stubbornly clung to, but as the continued outflow of the same inner fountain of vitality. Among all the allurements of cosmopolitan friendship and travel she remained a steadfast and even enthusiastic Unitarian, and continued to the end, when in town, to worship at the venerable Cross-street Chapel. To all Unitarian institutions she was a good friend, particularly to the Lower Mosley-street Sunday schools, where for many years she and her sister taught the class of young women, and to Manchester College, Oxford. Her religious faith was as little obtruded as it was disguised; it underlay, like a connecting nucleus, her manifold activities; but it was possible to mix long in her society without appreciating its value or even perhaps suspecting its existence. In her drawing-room you might meet men of every kind of distinction, man's aristocracy and God's, shy literary aspirants and famous artists and musicians, social workers of all denominations and of none; young men and women in need of intro-

ductions or a clientèle. All alike she welcomed with a courtesy which was warm-hearted and effusive without ceasing to be stately and high-bred; indeed, her eloquence of manner was apt to be disconcerting, or even suspicious, to persons accustomed to the brusquer and more laconic idioms of Northern courtesy. But they ended in discovering that if her manner appeared to express more kindness than she could plausibly be supposed to feel, it did not express more than she was at all times ready unobtrusively to act out.

But no one who had met Miss Gaskell only as hostess was likely to be aware of more than a fraction of her good deeds. She not only spent generously, but worked hard for many beneficent causes, and there was true catholicity in the distribution of her energy as well as of her wealth. She was not more in her element when she was endowing the university with books or with the exquisite bust of her mother which adorns the Christie Library, than when she was establishing nursing homes for the sick poor or recreation grounds for the children of the slums. Not the least of a "feminist," and gently deprecatory of the suffrage cause, she was a staunch friend of womanhood and girlhood; the High School for Girls and the "Social Club" for men and women jointly were, in particular, deeply indebted to Miss Gaskell's counsel and help.

A life thus rich, alike in what it received and what it gave, was likely, one supposes, to be happy, and Miss Gaskell, among her other gifts, had eminently the gift of joy. She rejoiced, as warm-hearted and benevolent people do, in making others rejoice; but she was keenly sensitive, too, as the very benevolent not always are, to the more purely personal joys of culture, of art, music, literature, travel. As a child of eleven she had seen the sudden beginning of her mother's literary fame. Her home almost immediately became, what it has remained ever since, a resort of men of letters and culture—daring adventurers, some of them, in their own eyes, into the Lancashire wilderness, whose one oasis, the Gaskell home, "alone made life there possible for anyone of literary tastes." The finer nature of Charlotte Brontë excluded a fastidiousness so narrow; the two women novelists quickly, as is well known, became warm and intimate friends, and many a pleasant gleam of loving mention falls, in their correspondence, upon little "Meta" at her books or her play. Later on the children of her mother's contemporaries, in particular the daughters of Thackeray, became her friends. Some of the finest minds of her own generation visited, while still in early manhood, at Plymouth-grove. Among these were Leslie Stephen, Henry Sidgwick, and James Stuart, all of whom were to set their mark deeply upon the Cambridge, and not imperceptibly even upon the England, of their day. It will hardly be thought improper to the present purpose to add that, when the writer went as an undergraduate to that University some thirty odd years ago, he received from Miss Gaskell introductions, which proved of great value, to all three; as well as one to a fourth person, still living and therefore unnamed, but worthy to be ranked with them, whose friendship has been one of

the greatest privileges of his life, as it was of Miss Gaskell's. Among such associates her natural gifts rapidly developed; she was a delightful talker—at least for those who could match her Irish or French vivacity, and her ready resources of apt anecdote and allusion. She was a true daughter of the Mrs. Gaskell who, when bound for one of the Cranford parties where reading aloud from some informing volume was expected to take the place of talk, would prompt one of her favourite young women beforehand: "Now, Mary, if anyone proposes reading, don't agree!" Yet Miss Gaskell had a wide knowledge of books; few new ones, in English, French, or Italian, which made reputations, escaped her. Abundant Continental travel and intimate knowledge of Paris and of Rome, where she frequented the salon of Mme. Mohl and the studio of Story, gave something of cosmopolitan quality to her culture. But nothing disturbed her allegiance, at least as a final point of repair, to the grim-featured Lancashire city in which she was born, or to the home, once a pleasant suburban retreat among meadows, now daily more deeply involved in the spreading wilderness of dismal streets. But if "oasis" became, in the physical sense, an ever apter term for that home, in more important senses it had never been apt at all, and as the years went on it grew steadily less apt still. The drawing room of 84, Plymouth-grove, continued to be a rendezvous, or a pilgrim-shrine, for illustrious strangers; but it acquired a more important function as a meeting-place of educated Manchester, a Parisian salon adapted to the conditions of a great industrial metropolis, and reflecting the large sympathies as well as the fastidious tastes of the hostess.

On Wednesday afternoon, at Knutsford, a great company of friends, some from distant parts of England, old scholars with wives and husbands, nurses from the Gaskell Home, delegates from the University, and from very many other institutions and societies, gathered in the green croft of the ancient Unitarian chapel, a nook of old-world Cranford; and here, under the autumnal trees, the daughter of Mrs. Gaskell was laid to rest beside her parents and her sister.

C. H. H.

THE REV. W. J. B. TRANTER.

It is with great regret that we have to record the death on Thursday morning, October 23, of the Rev. W. J. B. Tranter, the devoted missionary of the Church of the Messiah Home Mission, Birmingham. The end came quite suddenly and unexpectedly, Mr. Tranter being apparently in good health on the previous day, and pursuing his work with his accustomed vigour.

Born sixty-eight years ago he, when a boy, entered the Church of the Messiah Sunday Schools, and there came under the influence, first of the Rev. H. Enfield Dowson, and later of Dr. Crosskey. As he grew up his interest in the work of the schools increased, and his zeal and ability were such that he took an ever larger share in the management and responsibility. In 1881 he was made superintendent, and

in 1884 he was singled out as the man to carry forward the work of the Home Mission, which owing mainly to the efforts of Dr. Crosskey had been established in 1873, and which had revealed a large field in which its influence might be usefully extended. For just over twenty-nine years Mr. Tranter filled the post of missionary, and each year his influence seemed to grow broader and deeper. It is his labours, seconded as they always have been by a large band of devoted helpers, that have made the mission what it is to-day, a centre of far-reaching beneficent activity, a powerful influence for good in the life of the community it seeks to serve.

The missionary himself was a man of indefatigable energy, yet one of those workers who toil so quietly and persistently that few realise how much they are accomplishing. He was filled with the passion for souls, and there was nothing he would not take upon himself if he thought thereby he could be of any real assistance to another man or woman. He was absorbed by his work, and walked with a single eye to its accomplishment. If any branch needs special mention it would be his work in connection with young people. His adult classes had a large membership roll, about 170 men and 130 young women, and in addition to being the class leader he was revered by all as a wise counsellor, and loved as a trusted friend. Being himself of a deeply religious nature, one of his main endeavours was to draw others up into that atmosphere of a strong yet simple faith which he breathed daily, and which to him meant life and joy. And his piety shed its influence throughout his classes, making his work there more than ordinarily deep and permanent.

To be a true missionary, to do all its delicate work well, there is need of much patience, much long-suffering, gentleness. These were prominent qualities in the character of Mr. Tranter. Speaking at the Memorial Service in the Church of the Messiah on Sunday last, the Rev. J. W. Austin said of him: "He had the tenderness of a woman, the same fine insight into what would soothe, and what only pain still further. He knew how to touch the wounds of the spirit, and to heal them. I have been with him many times, and seen this gentleness at work, seen him touch the right chords, and draw peace and kindness out of passion and self-seeking. I think he was greatest in just that kind of work, in his moral personal influence over individuals. He wrought many wonders of which there is no record save in lives made more blest and happy because of him." Telling how he and his predecessors in the Church of the Messiah pulpit had learnt to love the man, Mr. Austin said further: "He was a man one could work with in completest harmony. He was not only a missionary with his particular department of church work. He was a great source of strength to the church and to the ministry here. He was the minister's right hand."

All Mr. Tranter's labours and interests were shared deeply by the wife who now survives him. He leaves also one son and two married daughters.

A service was held at his home on Saturday last, at which the members of the family were present, and afterwards crema-

tion took place. The ceremonies connected with the funeral were all of a quiet and private nature.

On Sunday evening, as indicated, a memorial service was held in the Church of the Messiah, the building being crowded by men and women with whom and among whom he had laboured for so long. Not in Birmingham alone, but far afield in the distant colonies to which he had helped to send many, there to begin a new life under better conditions, his loss will be keenly felt, and many a heart will mourn for the best friend it had ever known.

MEETINGS AND GENERAL NEWS.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council of the British and Foreign Unitarian Association was held on Tuesday afternoon, October 28, Mr. G. H. Leigh, President, in the chair. There were present the Revs. A. R. Andrae, W. G. Tarrant, W. Wooding, H. S. Tayler, W. W. Chynoweth Pope, D. Delta Evans, Dr. Tudor Jones, Mr. Ion Pritchard, Miss F. Hill, Mr. C. F. Pearson, Mrs. Wooding, Miss Burkitt, Miss Tayler, Mrs. S. Martineau, Mrs. Aspland, Miss L. Martineau, Mr. G. H. Clennell, Mr. A. Wilson, Miss Lake, Mrs. Classon Drummond, Mr. H. Chatfield Clarke, and the Rev. T. P. Spedding, who read the report in the absence of the secretary, the Rev. W. Copeland Bowie. Before the business of the meeting was proceeded with, Mr. Charles Hawksley, in the name of those present, gave a cordial welcome to the new president. It was, he said, very good of Mr. Leigh to take the office, as he lived in Manchester, and therefore to attend the meetings at Essex Hall involved rather a long journey. Mr. Leigh, in reply, said that he would attend as many meetings as he possibly could, though he might not be able to come to them all, and he would do everything in his power to help the cause of the churches in which he had taken a lifelong interest, though it was difficult to follow in the steps of Mr. Hawksley, his predecessor in the office. The minutes of the last meeting were read by the Rev. T. P. Spedding, who then presented the report, some extracts from which we give below, reserving the section dealing with Colonial and Foreign Work until next week owing to pressure on our space.

SUSTENTATION FUND.

Friendly negotiations continue with the managers of the Sustentation Fund, to whose care it is hoped a number of the old-established chapels at present assisted by the Association will eventually be transferred. Representatives of the National Conference have already been appointed on the Fund, and it is likely that the Association will also in due course be represented. Meanwhile, it should be borne in mind that subscriptions if withdrawn from this Association under the supposition that the transfer of old-

established churches has already been accomplished, are withdrawn under a misconception, as the funds of the Association have not yet been relieved to any appreciable extent, and may not be so relieved for several years. But we would impress upon all subscribers that even when the time has come for a transfer of certain obligations from the Association to the Sustentation Fund, the object of the Sustentation Fund will be defeated if that fact is considered a ground for dropping or reducing subscriptions to the Association. The idea of the new fund is not that the Association should be deprived of any income, but that the Sustentation Fund should provide new means for old chapels, and thus set the funds of this Association free for work that is waiting in new directions, and that cannot be undertaken while old responsibilities remain.

THE PIONEER PREACHERS.

The Missionary Agent reports as follows on the Pioneer Preacher movement, which has been carried on by a committee appointed with the approval of the Association, and of which he is secretary:—The experimental year of the Pioneer Preachers has just closed (September 30), and the committee feel that their confidence has been justified, and that the work must proceed. No attempt has been made to boom the Pioneers, and the committee have done nothing to force an artificial demand for their services. If any real need was found for the sort of work that these men could do, and they could answer to it, then the experiment would succeed; if not, the year would see the end of the movement. That the work is to go on reveals the mind of the committee on these points. The Pioneers have helped causes here and there that had no hope of obtaining ministerial settlements perhaps for years to come. There has been an increasing call for their services in various parts of the country; they have infused new life into the churches of Stratford, Walthamstow and Forest Gate, of which they have had charge under an arrangement with the London District Unitarian Society; two men are being sent to Scotland at the request of the McQuaker Trustees to take charge of Glasgow, Ross-street, and of Kirkcaldy and Stenhousemuir, for a few months, pending the selection of ministers; during the summer they rendered valuable service with the Van Mission in various parts of the country, and at the end of the twelve months there were more applications for their services than they could fulfil.

The committee have accordingly approved of the applications of two new men for admission, which will bring the number of Pioneers to eight. In March next the lease of the present hostel expires, and it is hoped by that date to find more suitable premises, unless, which would be better, a building is presented which would be capable of addition as required.

Subscriptions have been received from a number of friends and the earnings have been substantial. It is gratifying to record that very cordial relations have been maintained with the City Temple. The Rev. R. J. Campbell is one of the

vice-presidents of the movement, and was the founder. Many of the principal workers in his church are sincere friends of the Pioneers, and last week Mr. Campbell sent a message that they would raise £100 towards this year's expenses.

A further development of this new work is seen in the appointment of Nurse Knight and Miss Seymour as women workers under the Pioneers' committee. Miss Knight is appointed to Kilburn Church, where she is in charge of the valuable institutional work inaugurated by the Rev. Charles Roper and Mrs. Roper; and Miss Seymour is to work under the London District Unitarian Society at the three churches with the Pioneer Preachers. This is the beginning of what may prove a very useful supplementary agency to deal with certain aspects of church and school life for which women are peculiarly fitted. The whole movement is likely to be of the utmost value, and the committee trust it may receive the approval of the Association.

PUBLICATIONS.

The volumes published during the half year are a cheap edition of Professor E. Emerton's "Unitarian Thought," "The Secret of Righteousness," by the Rev. William Wooding, "Gains to the Bible from Modern Criticism," a series of useful papers from the Penny Library; four volumes of the new American edition of Theodore Parker's works, by arrangement with the American Unitarian Association—the volumes are those containing the "Discourse on Matters Pertaining to Religion," "Theism, Atheism, and the Popular Theology," "Sermons of Religion," and "The World of Matter and the Spirit of Man"; also the Rev. Alexander Gordon's Essex Hall lecture under the title, "Heresy: Its Ancient Wrongs and Modern Rights in these Kingdoms." The lecture has been enriched by the addition of notes, which will add to the value of a remarkable address. There are three new issues in the Penny Library, Nos. 134, 135 and 136: "The Meaning of Liberal Christianity," by Dr. Drummond; "An Answer to the Bishop of London," by the Rev. W. G. Tarrant, B.A., who replied to the Bishop's animadversions on Unitarianism in his pastoral visitation, and "Four English Unitarian Martyrs," in which the Rev. A. W. Fox, M.A., briefly tells the story of Bartholomew and Thomas Legate, Edward Wightman, and John Bidle. Mr. Fox is preparing a further essay for the Library dealing with Servetus, and arising out of a suggestion at the Centenary Meetings of the Scottish Unitarian Association at Montrose, the Rev. Lucking Tavener is to write a short account for the McQuaker Trustees of Dr. Southwood Smith, the first secretary of that Association, and one of the foremost promoters of sanitary science.

Permission has been granted to Vice-Admiral Rokuro Yashiro, to translate Professor Eucken's Essex Hall lecture, "Religion and Life," for private circulation in Japan.

In response to inquiries and suggestions, Mr. Ronald P. Jones, at the request of the Committee, has examined a number of church and school certificates of mem-

bership, and will shortly submit a design which will enable the Association to supply the need felt by many churches for some outward token of membership.

Grants of 638 volumes have been made to twenty-seven orthodox ministers, as well as other workers in various forms of religious service, and tracts, pamphlets, &c., to the number of 18,500, have been given to chapels for distribution among visitors and at special missions, the total value being £65. The foreign grants of books amount to 209 volumes and 1,500 tracts, valued at £20.

FINANCE.

The income of the Association for the nine months ending September 30, 1913, amounted to £4,273, the expenditure being £4,028. At the end of September the subscriptions paid were £213 less than at the corresponding period last year, £386 less than in 1911, and £918 less than in 1910. In view of this serious diminution the Committee draw attention to the fact that in the last four years the annual subscriptions have amounted respectively to, 1909, £3,668; 1910, £3,347; 1911, £2,703; 1912, £2,500. Legacies have been received from the estates of former friends of the Association as follows: Mr. Frederick Nettlefold, £1,000; Mr. John Harrison, £450; and Miss Maylam, of Tenterden, £89 9s. 6d. net. Miss Stooke, of Kidderminster, has also left £250 for the Association. The Committee has instructed that the sums received shall be suitably invested, as well as the donation of £250 from Dr. Carpenter, now fully paid up in lieu of further annual subscriptions.

Reference was also made at the close of the report to the losses which the Association has sustained by the death of Sir J. W. Scott, Mr. Edwin Ellis, Mr. C. H. Perkins, Mr. J. G. Pinnock, and Mr. Franklin Winsor during the present year.

The President, in moving the adoption of the report, referred specially to the useful and helpful work which is being done by the Pioneer Preachers and the Van Mission, and to the Sustentation Fund, from which they were hoping to benefit considerably. They must not, however, lose sight of the fact that the subscriptions had fallen greatly, and that a new impetus was needed for the purpose of increasing the funds. The report dealt very fully with so many matters of importance that it was impossible to mention them all, but he would like to add that the closing of old chapels whose historical associations they valued was a matter of great regret to the Association, but they were helpless to avert it, having no jurisdiction over the churches to which they nevertheless rendered all the help they could as long as it was possible to do so. The members of the Association might be assured that everything was done to save them from passing out of their hands. Mr. Bowie, writing from Canada, where he had not yet quite completed his missionary tour, spoke warmly of the almost unlimited field which lay before them in that great country, if only the right kind of men could be found for the work.

Discussion on various matters of detail followed, in which the Rev. A. R. Andreae,

Miss F. Hill, Mr. R. M. Montgomery, and the Revs. W. G. Tarrant and T. P. Spedding took part. The adoption of the report was seconded by the Rev. W. Wooding, and passed unanimously. Before the proceedings terminated Mr. Leigh moved from the chair that the sincere sympathy of the meeting be extended to members of the families of the deceased members whose names had been previously mentioned. Dr. Tudor Jones seconded the resolution, which was passed, all standing.

Association Sunday is fixed for November 16. Letters from the treasurer have been issued to the ministers and secretaries of congregations, urging the need of generous support for the missionary work of the Association at home and abroad.

A cordial invitation has been received from the wardens and congregation of the High Pavement Chapel, Nottingham, to hold the autumnal meetings of the Association at Nottingham on Wednesday and Thursday, November 26 and 27. The programme of the meetings is being prepared, and will be issued in a few days. The district societies have been invited to send delegates, and in addition to the sessions arranged by the Association there will be meetings of the Sunday School Association, the Ministerial Fellowship, and the Women's League.

DR. HUNTER'S GLASGOW MINISTRY.

TRIBUTE BY DR. MACMILLAN.

THE Rev. Dr. Macmillan, of Kelvinhaugh Parish Church, preaching in Trinity Church, Glasgow, last Sunday morning, made at the close of his sermon the following reference to Dr. Hunter:—"To-day marks the close of Dr. Hunter's official connection with Trinity Church and of his great ministry in Glasgow. It would, I feel certain, be a disappointment both to you and to his fellow-citizens if the occasion were allowed to pass without a word being spoken of regret at his departure from our midst, and of appreciation of his brilliant ministry in Trinity, and of the great services which he has rendered to the religious life of the city. It would not become me to refer to his labours in this church and among his own people. Certainly these are known to everyone, but to speak of them in worthy terms could only be done by one of yourselves, who have experienced and profited by his notable teaching in this place and by the spirit of worship and devotion with which he filled it. He himself has spoken his words of farewell to you, and though he has shrunk from a formal leave-taking, I have no doubt that many of you have expressed to him the feelings of profound sorrow with which you part from him, and assured him of the enduring blessings which you have reaped from his ministry. But there is a public much larger than those who are in the habit of worshipping here Sunday after Sunday who demand that some expression should be given to their feelings also. I refer to those who do not belong to this congregation but who seized the opportunity of hearing Dr. Hunter as often as possible. It would be hard to say who this nameless

throng may be. I myself am one of them, and I am confident that there is scarcely an intelligent and serious-minded man or woman in the whole city who has not at one time or another listened with admiration, here or elsewhere, to Dr. Hunter. They equally with you regret his departure; they will long remember his personality and his preaching, and they pray that in the retirement which he has not sought, but which his health has forced upon him, he may be cheered by the thought of their loving remembrances and good wishes. Nor is there a class in the community who think of Dr. Hunter's severance of the ties which bind him to this city with greater sorrow than his fellow-ministers of all denominations. His brotherly spirit and that breadth of mind which enabled him to bridge all ecclesiastical differences made him a favourite among his ministerial friends, who welcomed him to their pulpits for special services and on important occasions. He carries with him into his retirement their good wishes also. But while Dr. Hunter may feel assured of a warmth of appreciation among all classes which has been experienced by few ministers during recent years in Glasgow, I should like to refer in a word to those qualities which have made him one of the outstanding preachers of the last quarter of a century in the West of Scotland. Dr. Hunter, to my mind, is in the direct line of succession to Dr. John Service and Principal Caird. These three stand by themselves. We have had during their time many distinguished preachers in Glasgow, but none, however eminent, who could be classed with them. Service and Caird were thinkers and teachers as well as preachers. Caird's supreme oratorical gifts always drew great audiences to hear him, but in daring originality of thought Service was perhaps his superior. Both were in advance of their day, and they had the courage to preach doctrines which were not pleasing to many, but which they believed to be true. Their high seriousness and deep spirituality made them as influential as they were admired. All this can, with equal truth, be said of Dr. Hunter. Like Caird, he drew large audiences, but he would scorn to be called a popular preacher in the ordinary sense of the term. No one could listen to him, nor can anyone read his published sermons, without discovering an intense desire to convince men of the truth and to lead them on to a higher plane of thought and living. Often have his fellow-citizens had occasion to admire his courage, and the fearlessness with which he exposed any religious or social pretence which for the time being threatened to gain credence. Preaching was always to him the highest of callings, and he put his very best into every sermon. Nor can we in these days, when the world and its ways have in many respects taken possession of the Christian Church, but remember with sincere gratitude the lofty place which he ever gave to worship. The atmosphere of devotion with which he surrounded his ministerial labours, and which ever filled this house, made Trinity Church a sanctuary of praise and prayer as well as an incentive to noble thought and true living. Dr. Hunter is leaving

us, but his life's work remains, and will to many be an inspiring influence for years to come.

A WORLD PILGRIMAGE.

A PARTY of liberal religious thinkers, which, it is hoped, may possibly include Dr. Eliot, President of the American Unitarian Association, Dr. J. E. Carpenter Principal of Manchester College, Oxford, Rabbi Wise, Rabbi Hirth of Chicago, and Dr. Hall of the Universalists, will meet at a date not yet fixed early in the winter of next year at New York, where a congress will be held prior to a pilgrimage round the world for the purpose of holding other congresses in different lands, and endeavouring to bring about a spirit of co-operation and understanding among the various religions of the world. This bold scheme has been decided upon by the Unitarian Associations and Association of Liberal Religions, and was announced recently to the Association of Concordia in Tokyo by Dr. J. T. Sunderland, who has been visiting Japan. Dr. Sunderland is at present on a tour which includes China, Manila, Ceylon, and India, as the official representative of the American and British Unitarian Associations, and is the second lecturer on the Billings Foundation to be sent from America to places of commercial or educational importance to speak on liberal religious topics, the first being Professor F. G. Peabody. He is already an extensive traveller, with an intimate knowledge of the East, and the project which he announced early in September has met with a most favourable reception by the members of the Association Concordia. The congresses which will be held during the world pilgrimage are being arranged by Dr. Charles W. Wendte, of Boston. London, Constantinople, Jerusalem or Cairo, Bombay, Delhi, Calcutta, Shanghai, and Tokyo will, if present expectations are fulfilled, be included in the itinerary.

A CONCERT will be given at Willaston School under the direction of the Head Master, on Wednesday, November 5, at 3 o'clock, and repeated on Thursday, November 6, at 8 p.m. The proceeds are in aid of the South Wales Colliery Disaster Fund.

THE annual public meeting of the International Arbitration and Peace Association will be held at the Westminster Palace Hotel, on Thursday, November 13, at 8 p.m., Sir John Macdonnell, C.B., LL.D., in the chair. Addresses will be given by Lady Byles, Dr. David Starr Jordan (Leland Stanford University, California), and Mr. Norman Angell.

NEWS OF THE CHURCHES.

Accrington.—The induction of the Rev. J. Hinkins took place on Saturday, October 25, the Rev. J. J. Wright delivering the charge to the minister, and the Rev. Dendy Agate that to the congregation. Mr. J. R. Cameron conducted the devotional part of the service. At the evening meeting Mr. A. Webster offered

a welcome on behalf of the congregation, and Mr. J. R. Cameron spoke for the Sunday School. The Revs. J. J. Wright, Dendy Agate, E. D. Priestly Evans, W. J. Piggott, and Mr. Mackey, of the Burnley congregation, also addressed the meeting.

Altrincham.—A bazaar will be held in the schoolroom of Dunham-road Chapel on Thursday, Friday, and Saturday, November 27, 28, and 29. A sum of £1,000, of which upwards of £600 has been received already, is being raised in connection with the centenary of the opening of Shaw's-lane Chapel. It is to be devoted to the enlargement and improvement of the schoolroom, and to the redemption of the chief rent on the chapel property. The openers will be, on November 27, Mr. G. H. Leigh, J.P., President of the British and Foreign Unitarian Association, chairman, the Rev. H. Enfield Dowson; November 28, Mrs. Freeston, chairman Mr. F. W. Monks, J.P., Warrington; November 29, Mr. C. Sydney Jones, Liverpool, chairman the Rev. Dr. Odgers.

Antrim.—Artificial light has been recently installed at considerable expense in the old historic Meeting House at Antrim, and it is now possible to have evening services. At the evening service on Sunday last, October 26, when harvest thanksgiving was celebrated, the church was crowded. The preacher was the Rev. Alfred Turner, of Templepatrick.

Birmingham.—At the service at the Hurst-street Mission, on Sunday evening, October 26, Mr. W. J. Clarke referred to the death of Mr. J. W. B. Tranter, who had been for so many years the devoted Home Missionary of the Church of the Messiah. Few probably knew the true worth of their departed friend better than he (Mr. Clarke) did. He had lost a tried and trusted friend, and the Hurst-street Mission a devoted and true-hearted supporter. A vote of deep sympathy with the bereaved wife and family was unanimously adopted by the large congregation present, all standing, while the "Dead March" from Saul was played.

Bournemouth.—The Rev. W. G. Tarrant, of Wandsworth, gave two lantern lectures in the West Hill-road Church Hall, on Wednesday evenings, October 22 and 29, the first on "The Real Palestine and its People," the second on "The English Unitarians and their Forefathers." The lectures were well advertised, and there was an encouraging attendance both of members of the congregation and of strangers. The Rev. V. D. Davis presided on both occasions, and at the conclusion of the second lecture, in expressing the warm acknowledgments of the audience to Mr. Tarrant, commended to them his two little shilling books, the Essex Hall Lecture of 1910, and the handbook on "Unitarianism," in Messrs. Constable's series on Religions, Ancient and Modern. The reading circle in connection with the congregation, conducted by Mr. Davis, has taken up the systematic study of the "Book of Devotional Readings from the Literature of Christendom," edited by the Rev. J. M. Connell (Longmans, 3s. 6d. net), a book that is proving of great value and interest both for home reading and congregational use. Mr. Davis has appealed not only to those who join the reading circle, but to members of the congregation generally, to possess themselves of a copy of the book and grow familiar with its contents, so that the association of intimate knowledge may add to the power of the passages read from time to time as lessons in church.

Burnley.—The Rev. W. J. Piggott has been addressing a number of outdoor meetings during the last ten weeks, on behalf of the Unitarian Mission Church, Burnley-lane. He has been listened to by attentive crowds, and the members of the Mission are following up the work by a monthly distribution of literature. Mr. J. R. Cameron, Mr. C. Hird, and Mr. J. I. Harrison have also addressed meet-

ings. A very successful rally of the League of Unitarian Women in North-East Lancashire was recently held in the school and church hall of Trafalgar-street, Burnley. Accrington, Blackburn, Bury, Padiham, Todmorden, and elsewhere all sent representatives. In the evening the President of the Burnley branch, Mrs. Thompson, introduced Mrs. Piggott, who gave a paper on the "Economic Independence of Women." After complimenting Lancashire women on their house-pride, and commenting on their unique position in the industrial and trades union world, she pointed out that the inevitable tendency of modern industrialism was to leave the home as the last resort of almost every kind of drudgery. Could women then not plan out a new home life, which, by its being specialised and made a profession, economically worthy and personally enriching, might not reveal so great and undignified a contrast to those who, before marriage, were the skilled women workers of professional and industrial life? The home was no longer the centre of many interesting occupations. These had gone forth into world service as organised specialised forms of industry, leaving only poorly paid and often needlessly drudging and monotonous forms of work behind. Marriage and widowhood alike brought home with a strange and tragic note the absence of recognised economic worth in the married life of a wife and mother. The first often denied her the economic independence she once had, and the second revealed her possible labour as servile in the eyes of, generally speaking, the modern world. Hence she pleaded for the economic independence of women as a way of escape from aspects and conditions of married life often very narrowing and humiliating to any professional woman, who saw the cramping monotony and servile characteristics of much which now is the non-professional and unspecialised domestic service of a wife and a mother. In the discussion which followed every woman speaker opposed Mrs. Piggott's point of view, and Miss Marriott, who moved the vote of thanks, carried the feeling of the meeting with her when she declared that the home-making, child-rearing mother was of distinct economic value, and that if married women claimed and exercised the right of entering into professional or industrial life, their action must lead to the neglect of primal responsibilities, and to the aggravation of the existing keen competition for work among single women workers, and among men. The vote was accompanied by sincere regret that Mrs. Piggott should be leaving North-East Lancashire so soon.

Framlingham and Bedfield.—The anniversary meetings were held at Framlingham and Bedfield on October 26 and 27. On Sunday good congregations assembled, considering the state of the weather, a hurricane of wind and rain raging during the afternoon and evening. The preacher was the Rev. W. Birks, of Diss. On Monday the annual public meeting was held at Bedfield. The speakers were Miss Tagart, Miss F. Hill, and the Revs. A. Golland, M.A., of Ipswich, W. Birks, and H. C. Hawkins, the local minister. The offertories were for the funds of the Suffolk Village Mission.

Hastings.—A meeting of the congregation of the Free Christian Church was held on Monday, October 27, to welcome the Rev. E. and Mrs. Lockett on their settlement in Hastings. The Rev. W. H. Drummond, minister of the South-Eastern Provincial Assembly, was in the chair; and the Revs. P. Prime (Brighton), J. M. Connell (Lewes), G. B. Stallworthy (Tunbridge Wells), and S. Burrows (former minister) were also present to offer their congratulations. Mr. Elliott (hon. secretary), and Mr. Procter (treasurer) gave expression to the cordial feeling of the congregation. The proceedings were marked by great earnestness and enthusiasm, and the large attendance was full of promise for the future. There was an excellent programme of music, under the

direction of Mr. Phillips, the organist. Last Sunday evening the congregation gave their effortory to the fund in aid of the sufferers by the Welsh mining disaster.

Lancaster.—The course of Sunday evening lectures which is being given by the minister of the Unitarian Church, the Rev. J. Channing Pollard, on "Religious Topics of the Day," is proving a great attraction. On the occasions of the first two lectures, when the subjects were (1) "Modern Religious Developments," and (2) "Religion and Mystery," the church was filled by an audience largely composed of men and young men. On Sunday last the subject was "Sir Oliver Lodge and the Future Life," which drew larger numbers still, many people being turned away for lack of room. Similar courses of lectures, all on religious subjects, have been given each year during the past 12 years, and they have now become a recognised institution of the town and neighbourhood. They do not result in as great an accession to the membership-roll as might be wished, yet the heavy losses sustained in recent years, through death and emigration, have been to a large extent made good by people who were first attracted to the church as a result of the lectures.

Liverpool.—The Rev. J. C. Odgers and Dr. Rattray are giving addresses on Sunday evenings during November on "Religion in its connection with Life and Thought." On November 2 the subject of the discourse will be "Philosophy and Religion"; November 9, "Religion and Industry"; November 16, "The Philosophy of Religion"; November 23, "Religion and Literature"; November 30, "Religion and Daily Work." In connection with the men's meeting, which is held on alternate Friday evenings, Dr. Rattray is giving addresses on Rabindranath Tagore's "Gitanjali," Carlyle's "Sartor Resartus," Euripides' "Trojan Women," and Kenneth Grahame's "The Golden Age."

London: Forest Gate.—Special services and meetings were held in the Unitarian Church on the 26th and 27th inst., to celebrate the 25th anniversary. On Sunday morning the preacher was Mr. Mossop (Pioneer Preacher), and in the evening the Rev. A. A. Charlesworth, of Highgate. In spite of bad weather there were good attendances. Mr. Mossop also conducted a children's flower service in the afternoon. On Monday evening a public meeting was presided over by the Rev. J. Arthur Pearson. The Secretary, after reading an encouraging letter from the Rev. H. W. Perris, gave a brief report, and after congratulating Mr. Mossop and Mr. Piper on their excellent work at Forest Gate, voiced the general regret at the unexpected loss of Mr. Piper, who has just taken up work in Scotland. Mr. Athelstane Tayler (chairman of Executive of the London and District Unitarian Society), Mrs. Peterken (Leytonstone), the Rev. W. G. Tarrant, Sister Seymour, recently appointed to work among the women and girls at Stratford, Forest Gate, and Walthamstow; the Rev. A. H. Biggs, and Mr. Cottier were the speakers. During the evening the Stratford choir, conducted by Mr. Noel and Mr. Albert Tofield, provided excellent musical items.

North Lancashire and Westmoreland Unitarian Association.—The annual meeting of the Association was held on Saturday last, October 25, at Percy-street Chapel, Preston. A service was held at 3 p.m., when the Rev. Dr. Mellor preached on the subject "What is Christianity?" At the evening meeting the annual report and balance sheet was presented and adopted, and the following officers were appointed for the ensuing year:—President, the Rev. J. Horace Short; treasurer, Mr. D. Preston; secretary, the Rev. W. T. Bushrod; auditor, Mr. Silverwood. A very hearty vote of thanks was passed to Mrs. Halstead, the retiring President, who had occupied the position for three years with unflinching enthusiasm and courtesy.

Rochdale.—A Boy Scouts troop has been duly formed and gazetted as the Rochdale Unitarian Troop of Baden-Powell Boy Scouts. The initiative in the formation of this new institution came from the lads themselves, who had been enlisting interest for some time in a way that does them credit. They have been very heartily supported, too, so that the troop is already in active work. The scoutmaster is Mr. Edward Shore.

Southport.—On Sunday last, October 26, the Rev. R. Nicol Cross preached farewell sermons at the Unitarian Church. On the previous Sunday the anniversary services were conducted by the Rev. W. Whitaker, of Platt. The annual tea and social meeting was held on the 27th, an organ recital on the newly renovated organ being given by Mrs. Campbell, the organist, before the business of the evening began. The Rev. R. Nicol Cross occupied the chair, and addresses were given by the Rev. W. Whitaker and the Rev. Mortimer Rowe, of Preston. A cordial vote of thanks was passed to Mr. Cross for his services to the congregation during his ministry. His earnestness and zeal in his pastoral office, and his exceptional ability as a preacher, were recognised by various speakers. Much regret was expressed at his departure, and cordial wishes were offered for his success in his new sphere of work at Leeds. The good feeling expressed met with an appropriate response from Mr. Cross, and music provided by Mr. Campbell, the choirmaster, brought the meeting to a close.

Stockport.—The Sunday school anniversary services in connection with the Unitarian Church were held on Sunday, October 26, when sermons were preached morning and evening by the Rev. N. Anderton, B.A. There was a special afternoon service conducted by the Rev. H. J. Burton Lee, of Wycliffe Congregational Church. On Friday, October 24, the new Men's and Lad's Club was inaugurated at a meeting presided over by Colonel Johnson, V.D., J.P. The objects of the club were explained by the minister, the Rev. H. E. Perry, who emphasised the desire for greater fellowship, and the hope that these new institutions would help to bring all nearer together, and so consolidate the church. The club was then formally opened by Mr. Sydney Hollins, J.P., one of the founders of the Stockport Lads' Club.

Stratford.—As an instance of the way in which the various troops of Boy Scouts are connected, and are willing to assist one another, the following particulars may be of interest. The late Scoutmaster of the 4th West Ham Troop (the Rev. John Ellis) having removed to Stalybridge, near Manchester, the members of the troop were desirous of sending a word of greeting to him and to his present troop. They conceived the idea of ending it by road, and on October 4, at 7 a.m., a letter addressed to Mr. Ellis, with an accompanying letter of instructions addressed to the various Scoutmasters *en route*, was taken by members of the 4th West Ham Troop to Highgate. This despatch was handed on to members of various troops, and eventually reached its destination at 11 p.m. on October 22. Amongst the places of despatch, as shown upon the form accompanying the letter of instructions, which was filled in and signed *en route*, were St. Albans, Dunstable, Market Harborough, Leicester, Derby, Macclesfield, Stockport, and Manchester.

Wareham.—On Sunday evening, Oct. 26, the Rev. F. Coleman closed his four years' ministry at Wareham, and enters immediately on his new charge at Hunslet, Leeds. The occasion of the farewell service, which was largely attended, was taken to hold a collection for the sufferers from the Senghenydd colliery disaster. The amount was forwarded to the Lord Mayor of Cardiff's relief fund. It is pleasant to record that Mr. Coleman has received farewell gifts, not only from the two adult schools for men and women,

which meet in the chapel schoolroom, but also from the town football and cricket clubs, and from the Dorset County Football Association. On Monday evening a farewell meeting of the congregation was held in the schoolroom, when brief addresses were given by Mr. Coleman, Mr. F. Wellstead, the secretary of the congregation, and the Rev. V. D. Davis, secretary of the Southern Unitarian Association. The President of the Association, the Rev. H. S. Solly, was prevented by an engagement in London from being present, but sent a letter of counsel and good wishes, which was read to the meeting.

NOTES AND JOTTINGS.

THE TRUE SCIENTIFIC SPIRIT.

"I should like," said Sir Francis Darwin, speaking at the Birkbeck College recently, "to refer to a quality in my father's mind and in his manner of work which seems to me of great value. He had a favourite gardener, to whom he used to prophesy as to the result of an experiment. When, as often happened, the contrary result came out, it was only natural that the gardener should be pleased. On the other hand, my father, though he was disappointed, and perhaps, for instance, would come in from the greenhouse saying, 'The little beasts are doing just what I did not want them to do,' was not the least bit upset, and very often this type of failure heralded quite a new discovery."

* * *

Most of them, the speaker continued, were disposed to treat an exception in rather a cavalier fashion, whereas it ought to serve as a sort of flame to curiosity. He thought that was a characteristic of his father—the power of seeing exactly how to deal with an exception. An eminent Russian chemist was once on a visit to England, and was asked why it was that salt, when thrown on a bright fire, burned with a blue flame. The chemist had been accustomed to stoves, and had had no opportunity of observing the effect of salt upon an open fire. Instead of confessing his ignorance, he rashly answered, "It doesn't burn blue; it is impossible. Sodium gives a yellow flame." Some salt was then fetched and thrown on the fire, with the dire result that the eminent chemist fled from the room and was never more seen in England. He wished the word science could be more generally allowed to go back to its original meaning of knowledge, or the art of knowing, and become applicable in all departments of knowledge.

MEDICAL OPINIONS ON MEDICATED WINES.

At the sixtieth annual conference of the United Kingdom Alliance a resolution was passed, proposed by Dr. Sims Woodhead and seconded by Dr. Harburn, of Buxton, calling for the prohibition of the sale of medicated wines. Dr. Sims Woodhead said that these wines were doing an enormous amount of damage, and making drunkards among teetotallers. The amount of evil that was wrought by them was very great indeed. Dr. Saleeby, in supporting another resolution, also spoke of "the abomination, medicated wines," and said the deleterious action of a drug was much reinforced by the addition of alcohol.

Schools.

WILLASTON SCHOOL, NANTWICH, CHESHIRE.

Opened 1900.

A Public School on Modern Lines with a Preparatory Department. Inclusive Fee, 20 Guineas per Term.

Headmaster: H. LANG JONES, M.A. Oxon.

Full Prospectus on application.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board (Music). Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

A CONCERT

will be given on

Wednesday, November 5,

at 3 p.m., and repeated at 8 p.m. on the following day, at

WILLASTON SCHOOL.

Orchestra of 25. School Choir. Solos.

ADMISSION

(by Programme), Afternoon 2s., Evening 1s.

**Proceeds for the South Wales
:: Colliery Disaster Fund ::**

Apply:

Concert Secretary, Willaston School, Nantwich.

**KENTISH TOWN
Free Christian Church,
Clarence Road, N.W.**

A SALE OF WORK

In aid of the Church Funds

will be held in

THE SCHOOLROOM,

on

November 6, 1913.

From 4 to 10 p.m. Admission Free.

To be opened by MISS EDITH PRESTON.

Hon. Sec., Miss BACKSHELL,

3, Savernake-road, Hampstead, N.W.

LIVERPOOL NURSERY TRAINING COLLEGE

LADIES Trained as Children's Nurses. Fee, £35 for six months' course. Children in residence.—For particulars apply, HON. SEC., Liverpool Ladies' Sanitary Association, Incorporated, 19, Beaumont-street, Liverpool.

BOOKS

EDUCATIONAL, LITERARY,
TECHNICAL, CIVIL SERVICE,
And for all other Exams.

Second-Hand at Half Prices.

New at 25 per cent. Discount. Send for Catalogue 184 (post free) and state wants. Books bought. BOOKS SENT ON APPROVAL.

W. & G. FOYLE,

135, Charing Cross Road, LONDON, W.C.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

Nov. 1, 1913.

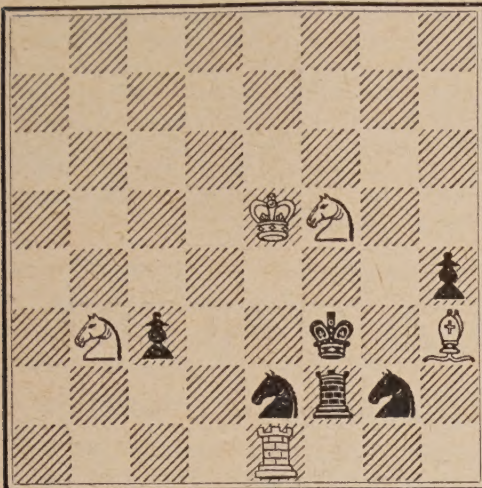
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 30.

By PHILIP H. WILLIAMS.

(Specially composed for THE INQUIRER.)

BLACK. (6 men.)



WHITE. (5 men.)

White to play and mate in two moves.

SOLUTION to No. 28.

1. K. K4 (key-move).

Correct solutions received from Arthur Perry, Geo. Ingledew, F. S. M. (Mayfield), E. C. (Highbury), J. R. W. (Belfast), A. J. Hamblin, Harold Coventry, W. T. M. (Sunderland), Thos. L. Rix, E. Wright, W. E. Arkell, D. C., Walter Coventry (also No. 27), L. G. Rylands, H. L. (Torquay), R. E. Shawcross, Rev. I. Wrigley, Rev. B. C. Constable, Geo. B. Stallworthy, Dr. Higginson, W. S. B.

ANSWERS TO CORRESPONDENTS.

CHAS. WILLING (U.S.A.).—Yes, you are right. It is a failure.

A. MIELZINER.—Thanks for your card; modesty apart, I rather inferred that you must have overlooked the point in No. 27, though, as I say, I could not find any statement from you as to your impression of the key-move.

GEO. INGLEDREW.—I prefer to number the diagrams consecutively.

H. H. NESBITT.—Thanks for further favour.

End-Games.—An increasing activity is apparent in the direction of constructed end-games. *La Strategie*, the chief Parisian magazine, has instituted a competition for these positions which is to be judged by master-players. I give a specimen by A. Troitzky, a Russian specialist. It is, of course, too ingenious to be true, but is a very clever idea. The method of drawing is quite surprising. White K on Kk4 sq; R on Kb4; B on Kk6; Kt on Qk4; P on Q5 (5 men). Black K on Qb2; Q on K2; B on K sq; Kt on Qb sq (4 men). White to play and draw. The main variation is as follows (Black's best moves being given):—1. P. Q6, ch, Q x P; 2. R. B7, ch, B x R; 3. B. B4! Q x B; 4. Kt. Q5 ch, B x Kt. Now it is White's turn to play! There are other variations of a similar nature, but it will be found that alternative defences will lose the Q, leading to at least a draw, e.g., 1. P. Q6 ch, Q x P; 2. R. B7 ch, K. Q sq; 3. B. Kt5 ch and the Q is lost. Or 2... K. Kt3; 3. R. B6! The position of the White K, though superficially a mere hazard, is of vital importance, as the main variation will show.

NOW READY FOR NOVEMBER.

THE

SUNDAY SCHOOL MONTHLY.

A Magazine for Unitarian and other Liberal Religious Teachers.

CONTENTS.

Lessons on the Leadership of Jesus.

- I. He Leads by Precept.
 - II. He Leads by Example.
 - III. Whither Does He Lead?
- Junior Department—Herbert E. Perry.
Senior Department—John Yorke.
Primary Department—Dorothy Tarrant, M.A.

Lessons on Salvation by Character.

- Junior Department—H. Fisher Short.
Senior Department—John Yorke.
Primary Department—Dorothy Tarrant, M.A.
By the Way.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.
ONE PENNY NET.

UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Morning, 11.15. Evening, 7.
November.

2. Rev. CHARLES ROPER.
9. Rev. CHARLES HARGROVE, of Leeds.
16. Rev. Dr. EDGAR THACKRAY, of Huddersfield.
23. Rev. WILLIAM WOODING.
30. Rev. JOSEPH WOOD.

December.

7. Rev. Dr. S. H. MELLONE, Principal of the Home Missionary College, Manchester.

19TH CENTURY BUILDING SOCIETY,
No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. | Miss CECIL GRADWELL.
HUMPHREY G. RUSSELL.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

SOCIETY FOR THE ABOLITION OF VIVISECTION.

22, Northumberland Avenue, W.C.

THE Society offers to send their Lecturer, free of charge, to Literary Societies, League Meetings, &c. Engagements should be booked at once.

WHAT ARE WE?

A Question never yet Answered by
Christian Scientists

PRICE 1d., Post Free.

From the Author,

EDWARD A. SUTTON, 4, South Cliff, Eastbourne.

"A Masterpiece of Brevity and Clearness."

Board and Residence, &c.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Terms on application.

LOW GREEN HOUSE, THORALBY, AYSGARTH, S.O., YORKS.—Paying Guests received.—Particulars from Miss SMITH.

A COMFORTABLE HOME for Lady engaged during the day, in West Hampstead. Healthy locality. Easy access to town. Terms moderate.—Address, R. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

IRISH LINEN SERVIETTES.—Superior quality, all-linen damask, slightly imperfect, in assorted designs; 20 ins. square, 7s. 6d. per dozen; 24 ins. square, 8s. 6d. per dozen. Write now.—HUTTON'S, 5, Larne, Ireland.

IRISH LINEN REMNANTS, for drawn-thread work. 27 to 54 in., suitable for Tea and Tray cloths; 5s. per bundle, postage 5d. extra. Bargain Catalogue Free.—HUTTON'S, 5, Larne, Ireland.

OLD ARTIFICIAL TEETH BOUGHT

WE positively pay highest genuine prices. 7d. to 2s. 3d. per tooth pinned on vulcanite, up to 6s. on silver, 12s. on gold, 32s. on platinum! Immediate cash or offer by return. Bankers, Parrs. Satisfaction guaranteed.—S. CANN & Co. (Dept. 444), 69a, Market-street, Manchester.

ARTIFICIAL TEETH (OLD)

BOUGHT.—Avoid advertisements offering impossibly high prices. We pay bona-fide highest prices. Up to 2s. per tooth given on vulcanite, up to 3s. 6d. on silver, up to 5s. 6d. on gold, up to £1 per tooth on platinum. Immediate cash. Call or post, mentioning INQUIRER.—Messrs. Paget, 219, Oxford-street, London. Established 150 years.

APPLES.—Blenheim Orange, 45 lbs. 8s., 21 lbs. 4s. 3d. Cox's Orange Pippins, 45 lbs. 10s. 6d., 21 lbs. 5s. 3d. Excellent Cookers, 45 lbs. 7s., 21 lbs. 3s. 6d. Carriage paid in England and Wales.—FRANK ROSCOE, Steeple Morden, Royston.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday November 1, 1913.

* * * Regarding Advertisement Rates see inside Front Cover.